EVERY DAYES SACRIFICE.

Wherein is comprehended, many comfortable Prayers and Meditations, *very neceſſary for all Chriſtians.*

ALSO

Many comforts for the ſicke which are afflicted by the ſight of their ſinnes, and the Terrour of death: Written by D. M: Luther, a little before his end.

With moſt true comforts out of holy Scripture of the knowledge we ſhall haue of one another in the world to come.

Tranſlated by W. S. R.

LONDON,
Printed for *George Vincent*, and Henry Rocket.
1607.

my father Deseased
march the 13 at
a clock at night
1725

856-1408

The Tranſlator to the Reader.

IT pleaſed almighty God (gentle Reader in his laſt great viſitation, 1603. (amongeſt a great multitude of others) to take to his mercy all my Children, to the great griefe and ſorrow of my hart, which cauſed me to remember the ſaying of our Sauiour Ieſus Chriſt in his holy goſpel. If theſe things be done vnto a greene tree, what ſhal be done to a dry: & therfore beſeemed mee, rather to prepare for my ſelfe that I might bee readie when it pleaſed God to call me, then to lament for them which are at reſt with Chriſt. All which conſidred cauſed me to read ouer diuers comfortable bookes, & at laſt light vppon this which as it apeareth in the beginning of this booke was firſt penned for the

comfort of one that was in great affliction by reason of sicknes, who besides a great number of others, receiued great comfort of the same, for which cause it was first penned. The like comfort hath it by the goodnesse of God effected in me, which moued meto vndertake the publishing hereof in as plaine & fruitful maner as I could for the good of euery Christian without any borrowed phrases. And therefore such as it is, I commend to thy fauourable acceptance, praying God that it may worke such comfort in thee (& in all other that shal read it) as it hath done in me, for the glory of his holy name, vnto whose most mighty protection I commit thee.

A ſhort Inſtruction of confeſſion of ſinnes.

FIrſt, becauſe al mankinde by the Lawes of God, 2. And alſo out of the ſorrow of death, the cruell Martyrdome, and bitter death of our Lorde Jeſus Chriſt by reaſon of our ſins which he toke vppon him, 3. And alſo out of the fearful examples of holy Scripture, how God alwaies puniſheth the vnrepentaunt, which continue in their

sins, and are bound to confesse the same, if they will be quit therof, and die happily.

Therefore shoulde wee poore Creatures, with the great feareful miseries and woes, wherein we (alasse) through sin, are grieuously fallen into: repayre vnto our deare God with hartie sighing and wæping, earnestly cal for mercy, as the holy Prophet Dauid did also. Enter not into iudgment with thy seruant (O Lorde) and let vs take heede, that we blanch not our sins, as the Hypocrites and Pharisées did. Lu 18. for the Cherubins

rubins and Angels of God which are wholy holy, doe cover their faces and feet, that is to say, all their glory, workes, and doings, and will not be praised, but doe sing with their voyce, their Gloria laus, and Gloria in excelsis Deo. To the ende that God the Lorde only, may bee acknowledged for holy, honored, and praised.

But in such confession of sins let vs not crepe into corners, as Adam did Gen. 3. but call vpon God from the bottom of our harts for grace and forgiuenes, thorogh the worthy deseruing of Jesus christ, as Iere. 14

Lord we acknowledge our wickednes & the misdeedes of our fathers. For we haue sinned against thee, and the offences wherwith we haue angred thee are great. But for thy names sake, let vs not be broght to confusion. Let not the throne of thy glorie be mocked, remember yet & let not thy couenant with vs cease: Thou art yet the Lord our God, on whome we hope, for thou canst do all this. So did Dauid pray Psalm, 25. Remember not O Lorde the sins of my youth, nor my Transgressions, but thinke vpon me acording to thy mercy, for thy goodnes sake

sake. And in the 32, Psalm, he speaketh very comfortably. I said I will confesse my Transgressions, & thou forgauest me the wickednes of my sins, Likewise Daniell prayed, Chap, 9. Lorde our God, &c. we haue sinned, & haue alas bin wicked. O lord for thy righteousnes sake, turne away thy wrathe and anger for our sins sake, wee are blamed of all them that are round about vs, & now our Lorde and God, heare the prayers of thy seruaunt, and his complaints, and behold with fauour thy holie place which is destroied for the Lords sake.

So likewise should euery christian comfort himselfe, and beleeue with his heart, that hee for Christes sake, through such faithfull prayer, shall surely obtain gods grace and forgiuenes of thy sinns, as it is said and promised to all the faithfull, Iohn, 16, Verily, verily, I say vnto you, whatsoeuer you desire of the father in my name he wil giue it you. and Ieremy 14. saith, thou art the Lord our God, and canst and wilt do al this same

Amen.

Heere followveth certaine *Prayers*, *how a man* ſhould call to God for *grace, and forgineneſſe.*

Almighty & euerlaſting god moſt gratious and mercifull father: I poore ſinner acknowledge from my heart, and confeſſe it alſo before thée with my mouth, that I am alaſſe, a great Sinner. Conceiued, borne, and growne vppe in ſinne. And ſo haue many times tranſgreſſed thy holy commaundementes, with euill,

euill, sinfull, vncleane, and vnsæmly thoughts, wo3ds, and wicked dæds. All which I do repent from my very heart, and p3ay, and desire thæ of thy grace. O heauẽly Father, indue mee with thy grace, and fo3giue mé all my sinnes, in the name of thy dære and onely Son, my Lo3d and Sauiour Iesus Chri$t, in whom thou hast p3omised mæ comfo3t, and remission of al my sins. I comfo3t my selfe with this gratious p3omise. Iohn 6. where thy dære son saith. Who eateth my flesh, and drinketh my bloud. That is, Who beléeueth on mee, hath

hath euerlasting life, and I will raise him vp at the last day.

Such godly and gratious promises of thy sonne, do I trust vnto and beleeue, and am certaine that I through such faith haue forgiuenesse of my sinnes. And shall bee a child of thy kingdom, and remaine so for euermore, Amen, Amen.

Another Prayer.

O Thou Almighty and euerlasting God, Father of our LORD Iesus Christ, maker of Heauen and earth, and of all Creatures, I poore miserable and sinfull creature, come heere

before thy diuine Maiesty, full of sinne and vnrighteousnesse, and fall downe at thy fæt before thy glorious Maiesty, for I haue mightily offended thée my Lord and god, and sinned against thy commaundements, and done against thy godly wil.

But because I cannot otherwise be quit and fræ frō this my heauy burthen, but only through thée my Lord and God: Therefore doe I now from my very heart complain vnto thée my woe and misery. And especially what I haue at this present sinned in, and haue accomplished the same against thy godly

godly will. Besides al other (alas) which I dayly commit, with deceit, in shew, and false heart, with negligence, euill lustes, and otherwise: whether it bee with euill thoughts, words, or workes, wittingly or vnwittingly, secretly or openly. Whether it bee against thée or the loue of my neighbour. All which I acknowledge vnto thée, and confesse it also from the bottome of my hart, and pray thée, that through thy grace, thou wilt gratiously and fatherly forgiue mee all my sinnes. Haue respect onely to the bitter death, Martirdome,

and bloud-shedding of thy onely dere sonne, in whom thou art pleased, who innocently died for me poore sinner. O my Lord and God, looke vpon thy dere sonne, and especially on the great loue which hee shewed vnto vs poore sinners, when hee went so patiently and willingly to death. O looke vpon ỳ great obedience which thy dere Sonne hath suffered for our sakes, and humbled himselfe vpon ỳ crosse, death, graue, and hell. O looke also vppon the great glory, wherewith thou hast adorned thy sonne, in that thou hast made him Lord

ouer

ouer all. For which loue, obedience, and glory, thou wouldest gratiously forgiue me this daies offence, wherinto I by temptation am fallen with all my former sinnes, which I haue done from my youth. For in sin was I conceiued, borne, and brought vp, and yet do liue therin without ceasing: So that sinne hath gone through my whole body, marrow, and bones. Therfore I beseech thee most most gratiously to remit and forgiue me all such sinnes, to cast the same behinde thée, and neuer thinke more on thē, nor punish my body or

soul either in this world, or the world to come: for thou art rich vnto al that call vpon thée. And because thou wilt not the death of a sinner: but rather that he turn from his wickednesse and liue. Therefore doe I pray thée to giue a good meaning to amend my life, especially in that thou hast promised me also, through thy déere sonne, to giue me whatsoeuer I aske in his name.

Therefore do I praie thée through christ, thou wouldst forgiue mee all these my sinnes, and poure thy holy Ghost into my hart, that I may constantly abide in a godly

godly life. All which graunt vnto mée for thy deere sons sake Iesus Christ, my Lord and Sauiour. Amen.

¶ *Another Prayer to our* Lord Iesus Christ, the euer*lasting sonne of* GOD, *for* grace, and forgiue*nesse.*

My déere Lord Iesus Christ, I confesse vnto thée from the bottome of my heart, with great sighing: that I am alasse a poore sinner, conceiued and borne in sinne and iniquity, to haue

liued wickedly against thée and thy holy worde, with vngodly and vnthankefull hart, for which I am hartily sory.

But I am comforted in my hart, That thou wilt not the death of a sinner, which thou hast sworne and confirmed with an oath: That thou wilt not be angry with me for euer, nor yet for euer punish me. Thou dost call and entise all them that are weary, oppressed, comfortlesse, sorrowfull hearts and consciences, to thee and thy holy word: and namest thy selfe A heauenly Physition, which taketh vpon him our woes

woes and miseries (wherein we through sinne are fallen) and bringest to vs thy euerlasting helpe & refreshing, by preaching of thy holy gospel, wherewith wee may be holpē for euermore: vpon such thy gratious promises come I to thée, and pray thée from the bottome of my heart (O my Lords GOD and Sauior) to bee merciful to me poore sinner, like as thou hast promised such mercy, for the loue of thy owne grace and merits. Amen Lord Iesus Christ. Amen.

¶ *The Lordes Prayer contained in a ſhort forme.*

ABba, déer father, we thy vnwoꝛthy childꝛen, call vpon thée in the name of thy beloued ſonne Ieſus Chꝛiſt, thꝛough thy holy Ghoſt, vpholde vs by thy holy woꝛd, giue vs honeſt and true teachers and Pꝛeachers to diſtribute the ſame amongeſt vs: releaſe vs quickly out of the deuils kingdome, bꝛing vs to thy kingdome of grace, and to euerlaſting life: and giue vs

vs thy holy spirit, that wee as the angels of God, may liue holilie, according to thy will and pleasure: nourish, blesse, & preserue our housholdes, wiues, Children, and seruaunts, in this life, couer our trespasses and offences, and giue vs a louing hart to forgiue all those that haue offended vs. Let vs not consent vnto sinne, nor fall from thy onely word of saluation, but kéep vs from the euill feind, and from all his deceits: thou art a most mighty King, powerfull to rule, thou canneſt and wilt graunt vs all these things, For which wee will giue thée

thee thanks, and praise thee for euer. Amen.

¶ *A Prayer (wherein the* confession of our Christian faith is simply contained) wherewith a man may call vpon God for strengthning of his faith

O Almighty and euerlasting God, which art a Father of all grace and mercy, and a God of all comfort, for vs poore sinners, which I and all christians (through reuealing of thy word) doe acknowledge

ledge and beléeue for certaine. Therefore do I laud, honor, and praise thée déere Father of heauen, for such thy vnspeakable loue, wher with thou hast gratiously hadde respect to vs thy enemies, transgressors of thy commaundementes & damned creatures. Namely, in that thou hast not spared thy onely Sonne our Lord Iesus Christ, who is equal with the Godhead, & with the holy Ghost. Especially that thou hast let him be incarnate for our sinfull nature and doinges, with our actuall misdéedes, and howsoeuer we haue thereby deserued:

ſerued: And into manifold horrible reproches, and finally to yealde himſelfe to the ſhamefull death of the Croſſe. And ſo of pure fatherly loue hath ordayned him a Lambe, to carry my ſinnes and the ſinnes of the whole world vpon ỹ croſſe, and to be a perfect oblation therefore, and doth profer, proclaime, and promiſe the ſame throughout the whole world, commaundeth alſo the ſame to be beléeued vpon paine of looſing euerlaſting ſaluation: for thereby and by no other meanes, muſt it only be applied and impropriated to me, and to

all

all faithfull, and to bee our owne.

Therefore deere Father do I constantly beleeue, according to the same reuealing of thy holy Gospell, all this same, and doubt not thereof any thing at all, as I thy Child am bound, and will doe, not respecting my vnworthinesse. In Christ thy only son are al my sins, and all which beleeue and boldly trust vnto it sufficiently punnished, corrected, spent, and through his perfect obedient death of the Crosse, all killed and taken away. And that I am, and also all Christians, through such

ſuch faith planted in the kingdome of thy déere Son (as the holy ſcripture ſaith) by whom we haue redemption through his bloude: namely remiſſion of ſinnes.

I beléeue alſo verily, that in the death of Chriſt thy deere Sonne my death is ouercome, that it ſhal neuer hurt me, nor conſume mee into damnation, (as the ſcripture ſaith) Chriſt hath taſted of death for all, hath taken into his power, and brought to light an vntranſitory life & beeing through his Goſpell. I beléeue alſo, that the deſtroying of Hell, which was doone by thy déere

deere ſon, is deſtroyed and torne aſunder for me and al faithfull, that the ſame cannot conſume or deuour me, nor any of the right beléeuers, as the ſcripture ſaith, Hell where is thy victory. And in another place, The gates of Hell ſhall not preuail againſt the right beleeuers: And The Prince of this world is iudged. I beléeue alſo that thy commandements, with all the power thereof which they haue, haue no more right ouer me, although I cannot abſolutely keepe them: for the Lord Chriſt thy deere Son hath through his obedience per-

perfectlie kept the same for me, and taken from them the right and interest which they had in me: wherewith thou Almighty, euerlasting, and mercifull God and father, art satisfied.

I beléeue also that the resurrection of christ thy déere son, is a new life vnto me, and to al faithful vnto euerlasting life.

Finally, I beléeue also (as the Scripture saith) that he is ascended into Heauen, and hath taken rule on the right hand of the Father: and answereth for mee and all faithfull, that henceforth the deuill and all his power is

is taken, must bee subiect, and lie at the feet of me and all faithfull.

Therefore I pray thée O Lord GOD, thou infinite fountaine of all grace: that through ỹ power and working of the holy ghost, thou wilt giue me such faith and acknowledging this day and alwales, to the end of my lif

And I pray thée also, my Lord Iesus Christ, which art true and perfect God, with the father and the holy God: forasmuch as thou hast put thy selfe vnder the Tyrrany of the law, which (by reason of sinne) it had to

towardes me and all mankind, & hast taken on thee my sinne, death, hell, and damnation, which I by all reason, right, and rigour thereof shoulde haue borne: That thou wilte helpe to still and pacifye these great misdeedes betweene GOD our heauenly Father and mee, especially in my conscience, which continually disquieteth me through the power of God, & of the holy ghost, which thou hast promised to send vs from the Father. For thou hast said No man can come to the father but through thee.

Thou art the onely, euerlasting

lasting & vnseparable truth. Therfore do I stedfastly beleeue, by knowledge of the scriptures, that thou art to mee, and to all beleeuers, a high Priest, a seat of grace, and aduocate to thy heauēly father. And I beleeue verily (notwithstanding that reason is astonished thereat) that through no other oblation, works, or means, either in heauē or on earth, our sinnes, death, hell, and damnation is ouercom and taken away, and wee at agreement with GOD thy heauenly father, but onely through thee Jesus Christ, whereon I will trust, and al-

also dye thereon. Thereto helpe thou mee thou deere God, Father, son, and holy Ghost. Amen.

O LORD Jesus Christ, which with the Father and the holy Ghost art one vnseparable Essence, and a Fountaine of all grace: I thanke and prayse thee alwaies, that thou hast also reuealed vnto me thy grace for my better comfort, as thou hast endued thy deere Mother Mary, and also other Saintes, with great grace, and wrought wonderfull workes in them. I pray thee therefore hartily to

to loke vppon me with the eyes of thy mercy, as thou diddest looke vpon the euill doer, which was hanged on the Crosse by thée, and diddest open his heart that hee confessed his sinnes, and was mightily afraid of thē, but yet dispaired not: But confessed, and desired thy grace & mercy which thou gauest to him willingly and plentifully. Also Saint Peter which denied thée: and Mary Magdalen in her sinfull liuing. And hast also respected Mathew the Customer in open estate. Saint Paule a raging and earnest persecutour of Christians.

Also

Also in the old Testament, Dauid, King Manasses the Tirant, and other sinners more which thou diddest bring to repentaunce and confession of their sinnes: And of pure loue, grace, and mercy (which thou diddest reueale vnto them by thy holy word) hast placed thē with thee in thy Kingdome. Therefore deere God and mercifull Father, will I strengthen my self so much the more, & doubt nothing thereof.

These and other godly people of worth, which thou of thy grace hast taken out of this sinfull life to righteousnesse:

ousnes, are a comfort and example to me, and all beléeuing Christians, that thou wast mercifull to thē, and so wilt be to mee, and to euery sinner which repenteth, according to thy owne pure loue, which the Holy-ghost through fayth in the Gospell worketh in vs both gracious & mercifull, and grant vs a happy end in such acknowledging of thy name. Which help thou me with, and al Christians (dear God) father, Son, and Holyghost, which arte in thrée vnseperable persons, one onely and euerlasting GOD, for euer. Amen.

¶ *Heere followeth certaine Prayers, to call vpon God for strengthning of our faith.*

O Lorde Iesus Christ, strengthen mee also with thy holye Spirite in my feare and quaking. And admonish me, that I think vpon thy sacred woundes in my last end. And let not thy holy and bitter passion be lost on me poore sinner. Thou which art therefore come, that thou mayst destroy

stroy the Deuils worke, & pay and counterpoyse my sinnes with thy harde and paineful labour. And thou which hast sworne Thou wilt not the death of a sinner, Strengthen my weak faith, and kéep me through thy Spirit of grace and of prayer, vntil a happy end, Amen.

A prayer.

O Lord Iesus Christ I confesse vnto thée my great and manifolde sins, and the righteous wrathe of GOD, and euerlasting punishment which I haue deserued. But I comfort

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my self with the great loue and pure mercie of thy father. And pray thee (seeing thy bloud is more then the sinnes of the whole world) and thou art our mediator and Aduocate: that thou wilt be intercessor for me, to thy father, that my faith do not diminish, and that I neuer dispaire of thy mercie in my sins, Amen.

A Prayer.

O Lord Iesus Christe, encrease my faithe & trust in thee, that I dispair not in thy Gracious mercie, nor in my greatest sin, perish in vnbeliefe. O Lorde

Lord preserue for mee thy promised grace in the holy Gospell. Let it not come out of my heart: Thou art my only comfortand hope, stand to me in this my sorrowe: Let not my poore soule come into the hands of my horrible Aduersary, and giue him no power ouer me. But shew to mee thy goodnesse at this present, for thou art my Sautour and Redeemer. Amen.

A prayer.

O Lord Iesus Christ I pray thee through thy goodnes and mercie, that

thou wilte strengthen my soule vpon thy holy waie, which lyeth before me, into thy heauenly and euerlasting kingdome.

I beléeue that thou dyedst for my sake hast of thy grace and mercie forgiuen mee my sinnes. And that euerlasting life is promysed to me: of this my faith (O Lord) shalt thou be witnes, and all thy elect. And in this faith shal be my last wil to die therin (O Lord) in thy pure mercie. And although I through griefe, want of sence, or other troubles, shoulde fall off from the same: yet O Lorde let me

me not die in vnbelief and blasphemy, but strengthen and increase my faith, that neither sin, Hell, nor Diuell hurt mee. Thou art stronger and of more power then all they, whereunto I will trust: Lorde let me not be confounded, Amen.

¶ *A comfort out of holie* Scripture against the feare of sin.

Esay, 12.

Behold, God is my Saluation, I am safe & fear not: For God the Lorde is my strength, my Psalm, and is my saluation. The

The first comfort.

¶ How a man ſhould *comfort himſelfe againſt ſinne and the iuſt anger of God, out of the comfortable promiſes of holy Scripture.*

¶ The firſt comfortable ſentence, *Geneſes, 3.*

The ſeed of the Woman, ſhall tread downe the heade of the Serpent.

THis is the firſt Euangelicall Doctrine of the

the euerlasting sonof God in Paradice, reuealed vnto the fallen and damned mankinde, whereby hee might be releasd agayne, from death, Gods wrath, Sinne, Hel, and power of the Deuill, and might obtaine thorough beliefe in these wordes, Comforte, Grace, remission of sins, and euerlasting life.

And with this promise haue al the holy men comforted themselues, vntyll *Abraham* two thousande years long: For here doth God tel vs, that he of pure loue and mercy will sende to vs (poore damned sin-

ners) his onely deare son, borne of a Virgin, & take vpon him mortall, and human flesh and bloud, who shoulde with his absolute obedience and passion, pay the ransome of our sinnes, pacifie Gods wrath kindled by reason of our sins: destroy death through hys death, and with his victory and rising again, restore againe righteousnes, resurrection, and euerlasting life.

This comfort shold wée conceiue with faithfull harts, & be certaine thereof, that the deuils workes are destroyed for our sakes and

and al his power taken away that we neuer neede to be affraid of sin, Death, Hell, or Gods anger, but through Jesus Christe our lord, true God and Man, haue gotten again righteousnesse & euerlasting life. So did an honest christian at *Freiberg* in *Misnia*, *An.* 1547. comfort himself with this sentence, and got victory ouer the Deuill, who troubled him by reason of his Sinnes and GODS wrath.

For as he was troubled in his sicknes, the Deuill came to him in visible forme with Inke, and Paper, & sat

sat him downe, besides the sicke man and saide. Hee should rehearse his sinnes, he was therefore there to write them vppe, and to giue sentence vpon them. The sick man was affraid but yet remembred hymselfe of this sentence, aunswered the Deuil, and said he should write: The seed of the Woman shoulde treade on the heade of the Serpent. Straight waies the Diuell vanished away and left such a stink behind him in all the house, as if he would haue choked them all.

The

The ſeconde comfortable ſentence, Gen. 22.

Through thy ſeede ſhal all the Nations of the Earth be bleſſed.

This is the ſecond promiſe & preaching of the Lord Jeſus Chriſt. All other mankind from the firſt Adam vntyll the laſt, were of nature ful of wickednes. GOD was angry with them, and became their enemy, for there was no bleſſing with them but

but curung: because they were sinners.

But thorough this man Jesus Christ, borne of the Virgin Mary, the onely sonne of the father, full of grace and truth, is the only right seede of *Abraham*, wherein al the Nations of the earth must be blessed, if they wil attaine vnto euerlasting saluation.

In this Sentence, loke what Saint Paul writeth *Gal.* 3, Where hee sayth: Christ hath redeemed vs from the curse of the Law, for it is Written, cursed is that man vvhich hangeth on a Tree: That the blessing

ſing of Abraham myght come amongſt the Gentils in Chriſt Ieſus: and we receiue the promiſed Spirite through fayth.

Heere S. Paule placeth theſe two Wordes, one againſt another. Firſt, the curſe, & then the bleſſing. All men are of themſelues poore, curſed, and damned ſinners: For as the foureteenth Pſalme ſaith, They are all gone aſtray, there is none that doeth good, no not one. Againſt whych, this bleſſed ſæde bringeth the bleſſing to vs, and redœmeth vs from the curſe of the law, in that he was

a curſe for vs, for hee as the only Imaculate lamb of God hath taken our ſins vppon him: and as Saint Peter ſaith, Offered our ſinnes himſelfe with his body on the croſſe. We ſhold henceforth bee quite from ſinne, and liue vnto righteouſnes. Or as S. Paule ſaith: To come to the bleſſing by him, and to receiue the Holyghoſt, and be the Children of God. In this beſpoken bleſſed ſæde dyd Abraham truſte and was happy. Abraham beleeued alwaies on God, and it was counted to him for righteouſnes.

The

¶ *The third comfortable sentence. Esay, 43.*

Thou hast made me labor with thy Sinnes, and haste made mee weary with thy misdeeds: I will wipe out thy transgressions for my names sake, and will no thinke vpon thy sinnes.

IN this comfortable saying, ỹ Lord Jesus christ teacheth vs, that he onely hath paid the ransome and satisfaction for our sins, with his blo-

die

die swet, bitter passion and death, and that he through his owne merits hath forgiuen vs all our sinnes, in such sort, that they shal be wholy put out, and cleane wiped away before ỹ face of God, and cast into the bottom of the sea, as though they had neuer bene, and shall be neuer thought vpon.

Therefore let vs not be affraide of the greatnes or multitude of our sins, that we despaire not of Gods mercie, as Cain and Iudas did: But comfort our selus with the passion and satisfaction of our Lorde Iesus

christ

Christ, and thinke on these wordes.

So did King Ezechias comfort himselfe, Esay 38. in his great Tribulation, by reason of his sinns, and the wrath of God, where hee saith: Beholde I was much greeued for want of comfort, but thou hast hartily accepted of my Soule, that it doe not perrish, for thou casteſt all my sins behinde thee: That is, thou wilte no more knowe nor thinke vpon my sins. Likewise did King Dauid also pray in the 51. Psal. Wash me from mine iniquitie O Lord, and clense mee from my

my sinnes, then shall I bee whiter then snow, For no other washing or annointing on earth can helpe.

¶ *The fourth comfortable sentence.*

So sure as I liue, (sayth the Lord) I haue no pleasure in the death of the vngodly but rather that he turne frō his wickednes & liue. *Ezechiel* 33.

HEre the euerlasting sonne of GOD, our only Lord and rock, sweareth an oth by himselfe (because hee hath no greater) as

as true as he is a liuing, eternal and almighty God: hee will not that a sinner die & bee damned for euer, but that hee in acknowledging of his sins, and sure confidence of Christs blood and merites in true inuocation and good pretence turne vnto God, so that he surely obtaine remission of sins, euerlasting righteousnes, & the Holyghost, with eternal life. Vpon this deer constant, & true oth, should we haue respect when wee are troubled by reason of our sins, and Gods wrath, and also in our last ende: and say or thinke, I care not

not now how oft, and how greatly I haue sinned, and angred my Lord GOD: but I lok vppon the oath, and comfort my selfe, that the true God hath sworne (and hee cannot repent it) hee will not the death of a sinner: so will he not also that I bee damned, but for his sonnes sake, forgiue me al my sinnes, and take mee with him into euerlasting life. So did S. Paule comfort himselfe, and others. 1. Tim. 1. It is certaine and true (saith hee) that Iesus christ is come into the world, to saue poore Sinners.

The

The fift comfortable ſentence.

So God loued the World, that hee gaue his onely begotten Sonne: that whoſoeuer beleeued on him ſhould not periſh, but haue euerlaſting life. *Iohn.* 3.

THis is one of the chéefeſt ſayings in al ỹ new teſtament, which Ieſus chriſt (whom the Father from Heauen commands vs to hear) did himſelfe bring out of the boſome

bosome of his Father, and preached the same to his louing *Cathechismus* scholler Nichodemus. Wherein hee teacheth vs his Fathers will, what the eternall GOD is determined towards the world: that is, towards all great Sinners, as euer were in the world, or yet may be, that hee loueth them, and will not haue them lost.

And this great loue did he shew and set forth vnto vs when there was no other meanes, whereby the sinnes of the world might be taken away, GODS wrath pacified, death and hell

hell vanquished: then spared he not his onely sonne, but did let him take humane flesh and blod vpon him: & to fulfill all which was impossible for vs to kéepe, and suffer all payne and punishment, which all the world with their sins had deserued. Whereby Gods righteousnes might be fully accomplished, and we released from the curse and malediction of the law. This purchased treasure, through the onely perfect oblation, The holy Ghost puttyth into the word of the Gospell, and in the holy sacrament, and causeth to bée

proferred to ỹ whole world. All that beléeue, that is, which acknowledge this onely Sauiour, and comfort themselues with hartie refuge to his demerits: shal not be lost, but haue eternal life. Therefore let vs out of these words learne to know Gods gratious will and fatherly loue, and comfort our selues against all tribulations, against sinne, and Gods anger.

These sayings, the deare and godly man D. Martin Luther, & the mighty prince Iohn Fridericke, Duke of Saxon, of Godly memory, haue had in their last houre for

for a happy comfort. And so departed both of them happily, and with merry and quiet consciences.

And so also did the poore Publican comfort himselfe in the Temple. *Luk.* 18. whē he prayed. God be mercifull vnto me a poore sinner: that is, a wicked creature am I, & the most part of ỹ world, but I comfort my self with the Fountaine of pure mercy, and nēdlesse loue of my dēre God, which hee hath shewed vnto me, in the passion and oblation of his son, who hath paid the ransome of my sins, & pacified Gods wrath, and giuen me euerlasting life.

¶ *The sixt comfortable sentence. Math.* 11.

¶ Come vnto me, all you that labour and are heauy laden, and I will refresh you.

What can we heare more kindlier or more louinger, thē that the euerlasting sonne of God, calleth to him al that be weary and oppressed in hart, and troubled for their sinnes. And biddeth them come to his holy word, naming himselfe a gen-

a gentle and humble Teacher. And let euery one reioyce in his hart, that God hath sent such holy comfort and refreshing vpon earth. And promiseth in plaine words, ỳ all, whether they bee poore or rich: young, or old, shal surely find by him, rest, peace, ioy, refreshing, ease, help, and assistaunce, shall bee comforted in theyr soules, and bee made aliue againe.

Therefore when any is tormented by reason of his sinnes, that he feele his hart troubled with sorrow, and almost ouerthrowne with discomfort: Let him not

crepe into a corner, or run away from the people, as Adam did: Gen. 3. But let him run to the Lord Christ, and to these, and such other like comfortable wordes, which hée shall finde in the house of GOD before his face, or els where God hath appointed in remembrance of his name: that is, in preaching, in the Holy Sacraments, and in the writings of the Prophetes and Apostles. For so sone as wée seeke Christ, hee will méete vs, as he saith in the first chapter of the Prophet Zachary. Turne ye vnto mee, then will I turne vnto you.

So

So doth the Lord meet Mary Magdalen, a poore troubled sinner, from whom he had before cast out seuen diuels, and maketh himselfe knowne vnto her after his Resurrection, and comforted her heartily when shee sought him. Iohn 20.

¶ *The seuenth comfortable sentence. Rom. 5. Cap.*

¶ But where sin is mighty, there is grace more mightier, through Iesus Christ, &c.

HEre doth S. Paule meet with a great tribulation and heauy thoughts, when

we do often thinke, my sins are to great. Oh, if I hadde not such great sinnes vpon my hart, thē would I hope I should be saued. There doth S. Paule answere. If sinne bee great, yet grace is greater, and exceedeth farre all our sinnes: that is, one drop of Iesus Christs bloud is greater, more glorious, powerfull, & stronger, then all the greatest and fearefullest sins of the whole world.

Yea, as a little mote in the Sunne, is to bee compared towards heauen and earth, so is the whole worldes sin to be compared to the pretious bloud of Christ. And as the

the clere sunne darkeneth all the starres of heauen, that they cannot be seene in day time, (although they stand in the firmament) euen so, when the right rysing shyneth from aboue, all sinnes are quenched. And whosoeuer with harty faith catcheth holde on the bloude of Christ, his sinnes are al-couered before the face of god, that God will neuer see thē. And is reckoned so clere and holy, as if hee had not troubled no Water all his life time. For the bloud of Iesus Christ, the sonne of Almighty GOD: purgeth vs from all our sins.

So did the holy Prophet Esay comfort himselfe and his people, in the first chapter. Though your sins were like purple, they shall bee white as Woolle. And Dauid in his deepest hell and tribulation, comforteth himselfe thus. *Psalm.* 130. With the Lord is mercy, & much redemption. For the more sinnes that Christ forgiueth vs, ỹ more is his praise, honour, and glory. As hee himselfe teacheth, Luke. 7. where hee speaketh of the great and open sinner. To her are many sinnes forgiuē, because she loued much. But to whom little is forgiuen: the same loueth little.

¶ *The eight comfortable* sentence. Psal. 16.

¶ I thanke the Lord that hath counselled me,

When the first man through craft of the old poysoned & fiery serpent, and through theyr disobedience fell into sinne, Gods wrath and iustice which after succeeded vppon all Adams Children: there was no comfort nor counsell to find, except the help and redemption

tion of our LORD Jesus Christ.

But through wonderfull counsell of the high Godly Maiesty, at intercession of the onely and euerlasting Mediator, our Lord Jesus Christ, it was concluded, that the Son of God, borne of the Father euerlasting, should take humane nature vppon him, pacifie Gods fierce and iust anger, & bring vs out of the deuils power, and euer counsell and helpe vs. From whence he carryeth the name. So that Esay ỹ Prophet cap. 9. (amongst other glorious names) calleth him a Counseller.

Now

Now when we are ouer-whelmed by reason of our sins, then let vs cause such help, as a hartie true counsell to be brought before vs, by preaching of ỹ holy gospel. And let it be preched vnto vs, that through confidence of his gratious helpe and redemption, we shal be quit of our sinnes, released from death, and obtaine his grace, righteousnesse, and euerlasting life.

This is such a true counsell, that in all tribulations we may finde & haue some comfort therein, which Dauid did acknowledge, and therefore saith. Had it not

not beene for thy word, I had perished in my misery Psalme 119. And heere hee thanketh the Lorde, for all such mercifull comfort and helpe. I thanke or praise the Lord which hath counselled me.

For this is also a counsell of such power, that if a man should now depart out of this life, and that neither goods, friends, riches, Money, or Gold, nor any other temporall thing, wherein hée had peraduenture heretofore put his trust, can counsell or help: yet hath he here by christs word a sure comfort, and powerfull counsel, where-

whereby we ſhall be right well, yea, proſper and bee holpen for euer.

This do the pure Chriſtians acknowledge in dying. Therfore when they ſhould depart out of this life, and leaue all that is temporall, they doe take holde of this happy comfort and counſell of the holy Goſpell in their hartes, and die therein happily. So Peter comforted himſelfe. Iohn 6. Thou haſt the word of life. And Saint Paule. Rom. 1. The Goſpel of Chriſt, is the power of God of ſaluation, to all that beleeue.

¶ *How*

¶ *How a man ſhould comfort himſelfe againſt ſin, and Gods iuſt indignation. Other generall comfortable ſentences.*

Eſay, 1.

IF your ſinnes were red like blood: yet ſhall they bee white as ſnowe: and if they were like purple, they ſhall be like woll.

Eſay, 11.

The Lord will not iudge according to the ſight of his eies, nor punish according to the hearing of his eares, But will with righteouſnes iudge the poore.

Eſay, 6

Thou

Thou kéepeſt continuall peace, acoꝛding to ſure pꝛomiſe, foꝛ man relyeth vpon thée. Therfoꝛe relie you vpon the Loꝛde alwaies, foꝛ God the Loꝛd is an euerlaſting rocke.

Eſay, 27.

God is not angrie with me

Eſay. 38

Thou haſt hartily acceptéd my ſoule that it perryſh not, foꝛ thou haſt caſt al my ſins backward behind thée.

Eſay, 40.

Comfoꝛt my people ſaith your God, ſpeake fair with Jeruſalem, & pꝛeach to her, that her warrefare is at an end, her miſdéedes are pardoned, foꝛ ſhe hath receiued

double from the handes of the Lord for all her sinnes.

Esay, 44.

Israell, do not forget me, I driue away thy misdeedes like a cloud, and thy sinnes lyke a mist. Turne thée vnto me, for I haue redeemed thée. Reioyce yee heauens, for the Lord hath done it.

Esay 53

He was wounded for our misdeeds, and beaten for our sins. The punishment was layde vppon him that wee might haue peace, and thorough his wounds are wee healed. Esay, 53

Through his knowledge shall my righteous seruant make

make many righteous, for he beareth their sin.

Esay, 64.

Thou Lord art our father and redeemer, from the beginning hitherto, that was thy name.

Esay, 66.

I haue respect to the wretched, and him that is of a lowly sprite, which is afraid of my word.

Ezechiel 33.

So sure as I liue, I will not the death of a sinner, but that he turne from his wickednesse and liue.

Dan, 9

Thy Lorde our God is merrifulnesse, and forgiuenes.

Zachary

Zachary 9

Thou redéemest also thorough bloude of thy Couenant, thy Prisoners out of the pit, wherein is no water.

Micheas 7

Who is such a god as thou art, which forgiuest sinnes, and releasest misdéeds?

Item.

He is mercifull, hee will take pitty on vs againe, put downe our wickednes, and cast all our sins into the bottome of the sea.

Ionas 4.

I know that thou art gracious, mercifull, long suffering, and of great goodnes and

and repentest thee of euill.

Psalm, 13

I hope vpon thée, because thou art so mercifull, my heart reioyceth that thou so willingly helpest.

Psal, 25

The Lord is good and gratious, therefore directeth he sinners vpon the right way

Psal, 32.

I said I will confesse my transgressions vnto ỹ Lord and thou forgauest mee the iniquity of my sinne.

Psal, 31

I reioyced and was glad in thy goodnesse, that thou diddest consider my misérie, and know my soule in hys needs.

John 3.

God hath sent his son into the world, not to Iudge the world, but that ỹ world through him might be saued. whosoeuer beleeueth on him shall not be iudged.

John,3

Like as Moses lifted vp the Serpent in the wildernesse, so must the sonne of man be lifted vp, to the end that all which beleeue in him should not perish, but haue euerlasting life.

John, 1

This is the lambe of God which taketh away the sins of the world.

John,6

This

This is the will of him which sent me, that whosoeuer looketh on the son, and beléeueth in him, haue euerlasting life, and I will raise him vp at the last day.

Iohn 6

Verily, verily, I say vnto you, whosoeuer beléeueth on mee, hath euerlasting life.

Math. 1. Cap. The Angell saith of Christ.

Hee shall saue his people from their sins.

Mathew 9

I am come to call sinners to repentance, and not the righteous.

Luke 24.

Thus

Thus it is written, and so muſt Chriſt ſuffer. And in his name to let preach repentance, and forgiuenesse of ſins amongſt all people.

Actes 4.

There is no other ſaluation, or any other name giuen to mankinde, whereby they ſhould be ſaued.

Actes 10.

Of Chriſt doe all the Prophets witneſſe, that through his name all they which beléeue in him ſhould receiue remiſſion of ſins.

1. Tim. 1. Paule ſaith.

This is a true and worthy ſaying, that Jeſus Chriſt is come into the World to ſaue

saue poꝛe sinners.

1. Tim. 2.

There is one GOD, and one mediatoꝛ betweẽ God and man: namely, the man Jesus chꝛist which gaue himselfe foꝛ vs, to the redemption of all.

1. Iohn 2.

If any man sin, we haue an aduocat with GOD the Father, Jesus chꝛist which maketh vs righteous, and he is the attonement foꝛ our sinnes.

1. Iohn 4.

God hath loued vs, and sent his Sonne foꝛ a reconciliation of our sins.

1 Peter 2.

Christ hath offered vp our sinnes himselfe with his body on the Crosse, that wée might bee frée from sin, and liue vnto righteousnes, thorough whose woundes yee are healed.

1, Cor. 1.

Christ is made to vs frõ God for righteousnesse, glory, and redemption.

1, Thes, 5.

God hath not appointed vs to wrath, but to attaine saluation through our Lord Iesus Christ, which dyed for vs.

1, Peter 1.

Ye are not redéemed with transitory Siluer or Gold, but

but with ẏ pretious blood of Christ, like a giltlesse and vnspotted Lambe.

1 Iohn 1.

The blood of Jesus christ maketh vs cleane from all sinne.

Math, 9.

Be comforted my sonne, thy sins are forgiuen thée.

¶ *The second comfort against Sinne, and the right wrath of God, out of examples of holy scripture.*

BEsides these mercifull promises, God hath caused many comfortable ex-

amples to be written in the holy Scriptures, how hée hath taken the greatest sinners to mercy, when they haue onely acknowledged and confessed their sins, beléeued on Iesus Christ, and amended their liues, and al for the comfort of vs poore sinners.

For when sin and Gods wrath is rightly felt in our heartes, some man is sometimes so troubled therwith, ỹ no comfortable saying wil enter into ỹ hart, but thinketh alwaies: Ah, God speaketh not of such great Sinners as thou art.

But that ỹ merciful God, not

not only promiseth forgiuenesse of all great and manifold sins, but sheweth also indéede, what sinners and wicked people he hath iustified: hee hath set downe diuers examples, which in our feare and dispaire, wee may set before vs for a comfort.

1. As these, first Adam and Eue, the greatest Sinners, Blasphemers, & Murmurers of all mankinde, by whose sinnes and disobedience, all sin, shame, death, and euerlasting damnation, came ouer all men. And yet God made them pure & holy, after his owne Image.

Then when they were fallen into sinne and disobedience, GOD shewed this mercy vnto them, and receiued them again, for the promised blessed seeds sake, as the first Euangelicall promise was giuen them for a comfort. *Gen*, 3. which they did beleeue, although they had no example of the forgiuenes of sins.

Secondly, *Abraham* was an Idolatrous man, which serued the Idolles at Vr in Chaldea. To him God gaue the promise of the blessed seed and made him a Father of all beleeuers: that is, as Esay 40, reporteth. Comfort my

my people (saith our God,) for their offences are forgiuen, and they haue receyued double from the Lords hãds for all their misdeeds.

But this is double, that GOD first remitteth to vs the sinne, and releaseth to vs the punnishment of the sin, and after giueth vs withall euerlasting righteousnesse & saluation, that we may liue and raign with him in euerlasting righteousnesse, ioy, and glory.

Thirdly Dauid the abhominable wedlock-breaker, and murtherer, hath forgiuenes of sins for Christs sake, and is saued for euer.

Fourthly, Manasses the cruell and raging Tyrant, who with a saw, caused the holy Prophet Esay to be cut asunder, when he had preached 80. years, in great pain & labor: and spilled much innocent bloode, set vppe all Heathnish Idolatry, let his owne sonne go through the fire, and offred him vp aliue vnto Moloch.

Then when hee was in prison hee turned and humbled himselfe to GOD, and prayed him with teares, then did GOD heare him, and brought him again to Ierusalem to the earthly & heauenly kingdome. 2. Reg, 27

Fiftly,

Fiftly, what a great and horrible ſinner was ỹ thiefe on Chriſts right hand: and other intolerable Vſurers & Publican ſinners.

Sixtly, how groſſelie haue the deare Apoſtles oft-times gone aſtray? How horribly fell Saint Peter, when hee denyed his maſter, in taking vpon him ſo much, and curſed himſelfe.

What Innocent bloud did Saint Paule helpe to ſpyll, when hee was a perſecutor of Chriſtes congregation: for all theſe Chriſte prayed, forgaue them all their ſins, and ſaued them for euer. Alſo through them he did much

good in Christendome.

Seuenthly, christ also had many sinners in his kindred, & are so registred, which were his grandfathers and Grandmothers, according to the flesh, as Iuda ỹ blood-thirsty: Rachab the commõ Harlot, and heathen at Iericho, to shew thereby, that hee was come to saue Sinners.

These examples hath God through the holy ghost written vp, for the learning and comfort of vs poore sinners, that we should beléeue, God will forgiue vs all our sins for his sonnes sake, as often and as horribly as we haue offen-

offended, not that we ſhold thinke our ſelues ſafe, and purpoſely or preſumptiouſly ſinne vppon ſuch mercy of God, but that wee might haue a ſure comfort againſt ſinne and damnation, to the end we diſpaire not, by reaſon of our ſins, or flye away from Chriſt, which is the only ſin, whereby the world was damned. Iohn 16. As S. Paule alſo ſheweth vs this profit. 1, Tim, 1. where he writeth thus. This a true and worthy ſaying, that Ieſus Chriſt is come into the world to ſaue ſinners. Amongſt which I am ỳ principall. But mercy is ſhewed vnto

vnto me in this respect, that Jesus Christ hath shewed al patience vpon me for example, that all which beléeue in him shold haue euerlasting life. Therefore GOD the eternall King, the vntransitory, inuisible, and onely wise God, bee all prayse and glory, for euermore, Amen.

A prayer.

O Lorde Jesus Christ, thou onely fountaine of all grace & mercy, which neuer diddest deny thy endlesse mercy, neither to Mathew, nor the Puplican, nor Mary Magdalen, nor ỳ lost son,

ſonne, nor to Peter, nor Zacheus the Tole-keeper, nor to the Theefe vpon ỹ crosse, nor yet to any mankinde: But hast spoken with Fatherly & comfortable words, Come vnto me all you that labour, & are heauy laden, and I will refresh you. O take care of mee, and looke vppon mee with the eyes of thy godly mercy, as thou diddest looke vpon Peter.

I poore vnworthy sinner doe stand before thee, laden with so many great sinnes and offences, that by reason thereof I cannot looke vppe, beeing both abashed and ashamed before that Godly Maiesty,

maiesty, whom I haue grieuously offended, & know not what to say. O Lord be mercifull to me a wretched sinner, turne away thy wrath, and impart thy mercy with mee. Which I desire with hearty teares, through the merites of thy grace & mercies sake, Amen.

The third comfort against sinne and Gods wrath, out of the holy Sacrament.

Esay 4.

THe Lord shall wash away the filthinesse from the Daughter of Sion: and the

the bloody sinne from Jerusalem shall purge through the Spirit, iudge the same, and shall kindle a fire.

Esay 12.

With ioy shall you draw water out of the well of saluation.

Zacharias 13.

At that time shall ỹ house of Dauid, and the Cittizens of Jerusalem haue a free & open wel against sinne and vncleanesse.

Marke 16.

Whosoeuer beleeueth and is baptized, shall be saued.

Actes 2, Peter saith.

Repent, and let euery one bee baptized in the name of Jesus

Jesus Christ for remission of sins.

Iohn 20. Christ saith to the Apostles.

¶ Receiue the Holyghost: whose sinnes you forgiue, they are forgiuen.

Math. 26, Christ saith.

This is my bloude of the newe Testament, which is shed for many for remission of sinnes.

Because oftētimes tribulations and griefe is so great, & sorowes with the combate of

of death ouertaketh vs, that we cannot hastily & in such great weaknes, remember our selues of any Sentence or example: and that a man beginneth often to dispaire whether God hath forgiuen him his sinnes, and will be mercifull to him, & if christs bloud especially be shed for him also.

There hath the Lorde of his great loue not onely giuen vs his holy promise, & set down comfortable examples, especially the holy and worthy sacraments, that is to say, Baptisme, & his holy supper, which he hath instituted & ordayned for remis-

sion

sion of sinnes, especially to al them that are baptized in his bloud, and absolueth euery one of all their transgressions, that he may bee sure he is also cleare thereof in heauen, before the face of God, and feedeth euery one seuerally with his body and pretious blode, to the ende he may be assured Christes blod was shed for his sins: and his body offered vp also for his misdeeds, and giueth the same to euery one that receiueth the same (in true faith) acknowledging his sins, and in good pretence) all and whatsoeuer he hath earned and obtained, with his

his obedience, Death, and passion.

With this holy Sacrament should wee admonish and comfort our selues, whē sorrow and the combate of death is at the greatest, that wee cannot remember any thing else, and thinke and say thus much in our harts, I am Baptized, whereby God the holy Trinity, hath made an euerlasting couenant with me, that hee will be, and continue my God, and hath not grounded the same vpon my goodnes, but vpon his infinite mercy, the merits of his onely son, and vppon grace and power of the

the Holyghoſt, ſo am I abſolued thꝛough Chꝛiſt, and haue oftentimes receyued the Holy ſupper of the Lꝛd acoꝛding to his inſtitution. Therefoe am I certaine of the foꝛgiuues of al my ſins, Gods grace, and ſaluation of my ſoule.

Foꝛ if the euerlaſting merciſull God, and my Lꝛde Jeſus, with the Holyghoſt, would not haue mee ſaued, oꝛ taken me to mercy, hee would not haue ſuffered me to be baptized, oꝛ called mee to his kingdome thꝛough his holy Goſpell, noꝛ let me ſo often receiue the holy ſacrament.

There-

Therefore shoulde wee haue these woorthy Sacraments in great estimation, and often resort vnto ẏ holy communion of our Lord, vsing ẏ same in right worthinesse for confirming of our faith, & comfort against sinne and the wrath of God in our last end.

A prayer.

O Thou Euerlasting, true, mercifull God, & father, I thanke thée thorough Iesus Christ thy deare sonne, in power and vnspeakeable sighing of the Holy-ghost, that thou hast suffred me to be baptised in the name and power of the holy

holy Trinity, & taken mee vp for thy childe, & through power of the keyes, hast absolued me from all my sins, and fed me with the bodie & blood of thy deare sonne, for the strēgthning of my faith, and forgiuenes of all my sinnes.

And I pray thée deare Father, that thou wilt vphold me through thy holy spirit, in true faith and confidence to my end, that I may sléep in peace like to holye Simeon, and rise again with the righteous to euerlasting glory, through Jesus christ thy deare Sonne, our onely Lord and Sauiour, Amen.

¶ *A prayer to be ſaid when a man will receiue the bleſſed Sacrament of the body and bloud of Chriſt.*

Lorde Jeſus Chriſt, thou liuing ſonne of god which before thy death and paſſion, didſt inſtitute and ordain to al chriſtians a new Teſtament of ỹ moſt worthy ſacramẽt, of thy moſt holy body & bloud, which I poore ſinner am not woorthy to vſe, or take thy holy body and bloud into my vncleane mouth, or

vpon my sinful tongue, and that thou beeing so great a Lord, shouldest come vnder the couer of my house, or into my vnprofitable bodie. I am alas not worthy, but I pray thée, (O deare GOD and Brother) open thou my mouth, touch thou my tong and purge thou my hart frõ all sinnes, and make mee thy poore Seruant worthy of thy most holy testament, that I may receiue, take & vse, thy most worthy body, and pure dear blood of thy Sacrament, to the health & saluation of my soul, strengthning of my faith, amendment of my life, in burning

loue

loue towardes thee, true loue towards my neighbor, and bring me to euerlasting life, Amen.

A prayer of thanksgiuing.

O Almighty and euerlasting god, I praise and thanke thy goodly mercifulnes, that thou hast fed me with the flesh and bloude of thy onely son Jesus Christ, my Lord and Sauiour, and do pray thee most humbly, that thou wilt with the holy ghost so worke within me, that I which haue receiued this blessed sacrament with the mouth, may also with constant faith, soule and alwaies kepe fast thy goodly

grace of remission of sins, iustification with Christe, which is therin shewed and promised, & euerlasting life. Through our Lorde Jesus Christ thy deare sonne, who with thée in vnity of ẏ holyghost liuest and raignest, one true God for euer and euer, Amen.

¶ *A Godly confession of* the deare and woorthy man, Maister Iohn Stolz.

My sins do trouble me,
gods grace ioyeth me,
Two things know I,
A poore sinner am I,
God is mercifull,

The

The first acknowledge I,
The second beléeue I.
O God me merciful to mee
poore sinner.
God giueth,
Christ meriteth,
Faith conceiueth,
Workes do witnes.
Come to help me thou good
God, weake is mans helpe
in time of neede.

Esay. 42

The bruised reede shall he
not breake, and the glowing
Tow shal he not quēch out:
O Lord strengthen and
increase our faith.
Amen.

Of Gods gracious and euerlasting prouidence and mainteinance, a most true comfort.

Psalm, 37

When I haue but thee (my Lorde Jesus Christ) I care not for heauen or earth. When my bodye and soule fayleth mee, yet art thou alwaies God the comforter of my heart, and portion.

Zachary 12.

Ouer the house of Dauid and

and ouer the Cittizens of Ierusalem, will I poure out the spirite of Grace and of prayer, for they shall looke vpon me, whom they haue pierced.

HEre doth the lord promise to send his Holy-ghost to vs poore sinners, as saint Iohn in the 15, and 16, chapters, often maketh mention of this promise: for because wee are weake and of little faith, when sinne & Gods wrath doth terrifie vs, to thend our faith cease not, then shal the holy-ghost (as a true comforter) streng then and comfort vs, and be

witnes to our hearts, that our sinnes be forgiuen, and that we are in grace, & the Children of God, and shall helpe vs to sigh and pray, with vnspeakeable sighing. Therewithall also shall the holy ghost for the comfort & strengthning of our faith, admonish and shewe vs the holy wounds, wherby we may acknowledge, that he was wounded and pierced for our sinnes, and his bloud shed for the clensinge and washing away of al our sinnes.

II. Esa, 54

So haue I sworne, that I wyll

will not be angry with thee nor yet reproue thee: for the mountaines shall remoone, and the hils shall fall away, but my grace shall not go away from thee, & the couenant of my peace shall not fal away, saith the Lord thy compassioner.

GOD the Almightie hath through christ his best beloued Sonne, erected a Couenant of peace with vs, and confirmed the same with an oth, that if we beleeue in Christ he wil not punnish nor yet condemne

vs for euer, but continue our deare and louing father eternally.

Such promise is so certaine that the mountaynes shall fall downe, yea heauen and earth shall passe away, before such words faile.

A very glorious and comfortable cause doth the prophet set hereunto. The Lord thy compassioner hath said, that is, God is so mercifull that hee will not condemne you for your sinnes. Whosoeuer beleeueth in Christe with faithfull hart shall rest in grace, and hee will for euer release and help him out of all misfortune.

Esay

111. Esay. 54.

Feare them not, thou shalt not bee ashamed. Bee not weake, for thou shalt not be marked.

Yese are faire & comfortable wordes. The Holy ghost seeth holy flesh and bloud doeth torment vs christians, for although they haue exceeding promises and sure comfort, yet is this weakenesse continually by it, that their harts be feareful & weake. They are astonished at the deuils power, and are afraid

by reason of their vnablenes, for because examples doe stand before our eies, how God doth sometime let the godly fall, therefore feare they the like will happen vnto them, but GOD comforteth them, they shall not be ashamd nor mocked, that is, GOD will not let them die or perrish in their sinnes, but he will redeeme them and helpe them for euer. For to bee ashamed, is nothing else in the scripture, but when hope faileth and is in vaine. So the rich man hoped in his money & goods, but he was ashamed thereby, for a thousande

thinges

thinges may happen vnto them, where neither mony nor gooddes will helpe at all. So muſt they be aſhamed, who hope vpon Idolatrie, & their owne goodnes. But they which ſet their hope on God, that he wil for chriſts ſake be mercifull, and helpe and ſaue vs, this hope is ſure, & letteth vs not be aſhamed. So did Dauid comfort himſelfe, Pſal. 31. vpon thee do I truſt, let me not be aſhamed, releaſe me throgh thy righteouſnes.

III.

Eſay, 54.

Thou ſhalt bee prepared throgh righteouſnes. Thou ſhalt

shalt bee far from force and wronge, that thou needest not be affraid thereof, for it shall not come neare thee.

Here must thou not aplye these wordes, force, wrõg feare temporally, for with Christians here, it shall not bee otherwise, but that they shall bee oppressed, and sundry waies made affraid, as experience sheweth. And Christ sayeth plainely, In the worlde you shall haue sorrow.

But the holy Ghost speaketh

keth of force, wronge, and feare, that is euer and eternally, from which Christians are fled away through remission of sinnes (which they beleeue through christ) for they know that God is their father, although he let them suffer corporally, they comfort themselues with his helpe and grace, & know whilst they haue christ, they cannot misse.

V. Esay, 49.

Syon saith the Lord hath forsaken me. The lord hath forgotten me. Can a womã forgette her childe, that she take not pitty of the sonne

of

of her bodie: and although she should forget it, yet will I not forget thée. Behold I haue marked thée in the hand.

Hen ỳ Lord God doth a little suffer vs to fal into apparant need, crosse, and sufferance, and helpeth not quickly, then faileth oftentimes our comfort, and we thinke God hath forgotten vs. In such tribulation, he sheweth vs a comfortable image to look on, & learn thereby to strengthen our faith.

faith.

Thou art (saith hee) a father or mother, and hast louing children, tell me, if thy child shold be a while from thee, couldest thou forget it? O no, tis impossible for any that is in their right wits, or hath any reason or vnderstanding: for children come from the hart, and go to the hart againe.

But to me saith the Lord it is more impossible, for my hearte is not so fickle as mans, neither is my grace so shorte or narrowe. I haue an eternall grace and mercy, therefore can I as little forget my Christians as

as my hand, they are noted in my hande. I thinke on them continually, they are alwaies before my Godlie eies that I must see them and cannot forget them, yea I vphold them also, through the right hand of my righteoufnes, so that no man, neither Hinne, hell, Death, or deuill can pull them out of my hand.

VI. Psalm, 8.

Thou hast put vp al things vnder his feet.

WE poore creatures are affraid of this naughty worlde, Turke, Death, and

and his beggerly sickenes, & for the very Deuil and are affraid of his Tyranny and hellish power, which is naturall: but when we acknoledge our Lord Jesus christ and what power and might he hath; wherefore need we be affraid? As the Churche singeth verie comfortable out of the 46. Psalme.

Ifal the world ful deuils wer
and would vs all deuoure:
Yet need we not them for to feare,
of vs they haue no power.

For this Champion which is alwaies our Sauior and Emanuel, is alwaies by vs, and hath such power to defend vs, and to vpholde vs,

that

that he will be our sted fast rock and Bulwark, against all our Aduersaries, sinne, death, and deuill, and preserue vs euermore, for God the father hath put al things vnder his feet.

And this saying must not be vnderstood of sheep, Oxen wild Beasts, and Fishes of the sea, but by this Worde (All) vnderstand all deuils, all hellish rablement, turks, and Heathen. In summa, the very gates of hell, all sickenes, Plague, Pestilence, &c, is all put vnder Christs feete, that is, vnder his power.

Therfore is it a sure comfort

for vnto vs, that wee haue a strong courageous Lorde, to defend vs. For al the deuils (how horrible soeuer they seeme) with al their armies and hellish power, are not able to make a Christian die, without the will of the Lord Iesus Christ, they must all acknowledge, bow for the Lord, and bowe the knee before him. They dare not once stirre, except it bee his will, much lesse, seeing he hath with his own blood bought vs to his euerlasting kingdome) can they hinder vs of our saluation.

This comfort shoulde euery Christian be sure of, y

her

he may say, I beleeue in Iesus Christ our Lord, &c. I am certain that Iesus christ is Lord of heauen & earthe, yea, of all in the water, in ye depth of hell, that hee hath all in his handes, in his power and commaund, in such sort, that all the deuils, hel, and death, how raging soeuer they be, cannot croode a hair of me, or of any member of Christ. Also all diseases, sickenes, or pestilence, without his wil cannot poison one little paine in mee. But if it doe happen with his wil, then must it not be hurtfull vnto me, but a furtherance and serviceable to my saluation. A

A prayer.

O God, my Lord, and Father, O shewe vnto my poore soule, that it may perceiue that thou art my euerlasting rocke, Bulwarke, Shielde, Tower, Treasure, Defence, Truste Helpe, Refuge, Protection, and Goodnes: that I in this my great neede and tribulation, may through thy goodly goodes, haue helpe and assistance, against my aduersaries, and be preserued vn-

let

let me neuer be ashamd. Into thy hands I commēd my spirite. O Lorde thou true God, release me, Amen.

¶ *Generall comfortable* sentences, wherewith a man may comfort himselfe, with Gods eternall preseruation.

Esay. 41.

Thou shalte be my Seruaunt, for I haue chosen thée, and cast thée not away. Feare not, I am with thée. Go not aside for I am thy god. I streng-

then

then thée, I helpe thée also, I preserue thée through the right hand of my righteousnes.

Esay, 43

Feare thou not, I haue redéemed thée, I haue called thée by thy name, thou art mine.

Psalme, 31

Lord on thée doe I trust let me neuer be confounded, Deliuer mee thorough thy righteousnes.

Item.

Bee comforted and not dismaid, al you that tary for the Lord.

Psalm, 32

The vngodly hath many sor-

sorrowes, but he that trusteth in the Lord, shalbe compassed with goodnes.

Psalm, 91

Though a thousande fall at thy side, and tenne thousand on thy right hand, yet shall it not touch thée.

Psalm, 91

Upon the Lyon and Adder shalt thou go, and tread on the young Lyon & Dragon.

Psal, 23

Goodnes and mercifulnes shall follow me all my life time, and I shall dwell in the house of the Lord, for euer.

Iohn, 14

In my Fathers house are many dwellings, if it were not so, I wold haue told you. I goe hence to prepare the places for you. Ioh, 14

I will not leaue you fatherles. I liue, and you shal also liue.

Iohn, 14

I will come againe, and take you to mee, that you may be where I am.

Iohn, 12

Where I am, there shal also my Seruant bee.

Item.

When I shall bee lifted vp from the earth, then wil I draw them all vnto mee.

Iohn, 10

I know my sheep, and am knowne of mine, & no man shall pull them out of my handes.

Rom, 8

If God be with vs, who shall be against vs: who also hath not spared his only son, but hath giuen him for vs, how can he not but giue vs all with him.

Rom, 8

I am sure, that neither death nor life, either Angel or principality, nor power, either present or to come, neither high nor low, nor any other creature can separate vs from the loue of god which

which is in Christe Iesus our Lorde, Amen.

A prayer.

LAud, praise, & thankes bee vnto thée my lorde Iesu Christ for thy holy incarnation, for thy Martyrdome and bitter passion, out of which I acknowledge ý thou art my Rédæmer and Sauiour. And do beléeue that thou hast ouercom sin, Death, Hell, and the deuil, that they cannot hurt mee, with this only do I comfort me, hereuppon builde I, there standeth my hope, ther will I be found. Onely bee gracious and merciful vnto

me, as I doubt not of thy sure promise. O Lord let mee not sinke or dispaire in this my great Tribulation and necessity, but preserue me by such sure comfort happily, Amen.

Esay, 49.

Thou shalt vnderstande that I am the lord, of whom they shall not bee ashamed which tary for me, &c.

¶ *A comfort for poore ſicke* people, which are troubled by reaſon of their grieuous ſickenes.

Pſalm, 118

THe Lord chaſtiſeth me but giueth me not ouer vnto death.

Pſal, 119

It is good for me that thou haſte chaſtiſed mee, that I may learn thy lawes.

WHen any out warde miſfortune, Croſſe, or ſickenes, falleth vpon vs, the

are we sundry waies assal-ted. We behaue our selues vnpatiently, & do complain and weepe for it. Such impatience is a great torment to a Christian, for when the deuill can do nothing els on him, then commeth he with impatience, that many in their miseries do snarle and powte.

But if we could remember this onely word, as Dauid saith, It is good Lorde, that thou hast chastised me, we should rather weep and cry when we are without crosses, sicknes, or other aduersities. But what profitte or goodnes this Crosse is of, should

shoulde euerie Christian ernestly thinke on, in all hys temptations.

The chiefest profite of the Crosse is this: Firste, that thereby fleshly lust and desire may bee hindered, that it be not lasciuious, & throw vs not into damnation, as our neareſt enemie whyche wee dailie carrie in our bosomes, for as a man must spurre a horse, and hold him with the bridle, and bringe him forward, Psal. 32. So must the lord God also spur and bridle our olde Adam through the crosse, without which correction wee shall neuer come there, whereun-

to wee thorough the crosse, haue cause,

2. Then shall we thereby be driuen to the worde, and to prayer, and brought also to be penitent, as the Prophet Esay saith, Onely mischance and tribulation, teacheth vs to mark the word, (or as Dauid heere sayeth) Thou hast chastised me, that I might learne thy Lawes.

3. If it should alwaies be with vs, according to our own carnall willes, then shold we be proud and insolent, &c. But when God catcheth holde on vs with sicknes, or any other crosse, then wee acknowledge our disabi-

disability.

4. We shall be therby occasioned to esteeme and acknowledge Gods gracious and Almighty helpe, that he is to vs, a rock, a bulwark, Defence, Protection, helpe, and strength in all our néed & necessity, without which gracious helpe, we dispaire of all things, and must bee without comfort. Now whē the Deuill with his poyson, Pestilence, and beggerlie sicknesse, is worst mynded toward vs, and scattereth his plagues and sicknesse amongest vs, yet haue (we Christians God for a sure comfort. They are vnder

his godly protection and defence, doe trust alwaies on Gods helpe, therefore shall they neuer be ashamed.

5. Then when we haue obtained and gotten Gods helpe, others shall in lyke maner be therwith strengthned and comforted, that they in all their Tribulation and need, do set their cõfort and hope on the Lords gratious helpe.

6 Although the crosse do bring such profit, that many more causes might be rehearsed: yet is the greatest comfort vnder the crosse, ỹ we be thereby assured that we are the children of God for

for euer, and so shal remain seeing that euery father correcteth his deare child if hee taketh it vppe (to the end it may be kept in kindly obedience) Hebrewes 12. Prouerbs 20.

And here it goeth after ỳ common Prouerb, as often as the honest parentes doe say before their Children,

O deare Rod,
Thou makest me good,
Thou makest me gentle to be,
That the hangman be not troubled with me.

Such causes, how fatherly soeuer our Lord GOD meaneth, that he layeth so many kind of Crosses vpon his, and withall the greate boun-

bountiful goodnes and profit that the same tribulations are vnto vs, let vs earnestly thinke vppon when we are in misery, sickenes, or others, and not murmur against God, for he knoweth his creatures best, and can tell what is good & profitable, both for soule and body: so did the Lord Jesus well sée before the tribulation that his disciples should haue for his passion & death: But hee comforteth them. Iohn 16. It is good for you that I goe hence, for if I goe not, the comforter will not come to you. But if I go hēce I will send him to you.

There-

Therefore should wee set our will to Gods will, as Syrach in the 2. Chapt. admonisheth. My child if thou wilt be Gods seruant, then prepare thee to Tribulation, Leane thou vnto God, and shrinke not, that thou maist be alwaies stronger. Suffer whatsoeuer happeneth vnto thee, and be patient in al thy troubles, for like as Gold is tryed in the fire, so shal they whome God pleaseth, be tried through the fire of Aduersity.

I.

¶ *Against the first assaulting vnder the crosse. God esteemeth vs not.*

Esay, 27

THe lorde doe kéepe my Vineyarde, that is, my Christians, and Water it quickly, that his leaues do not wither, I will preserue it day and night.

Here doth God the lorde comfort vs, that his Christians shold not bée grieued with the crosse, for he compareth his Christendome to a pleasant vineyard, which standeth open on all sides, that

that euery one may come in, & no man keepeth it, but letteth it lie, yea that it wãteth rain, and al wil wither and be dry. So do we also thinke vnder the crosse that God careth not for vs, else should we be better. But it is certain that GOD himselfe wil bee Gardian ouer his Christians, & will sende them rain of grace and comfort in al their temptations as he heere sayth. I the Lord do keepe it, and will quickly water it. I wil keep it both day and night, that no man hurt it: that is, my christians shall not meete with any euill, so graciously will I watch

watch and ward them, but how is such watching and warding, and yet a man doeth see it. Although it seemeth God hath no great respect with his Garding of temporal things, and whatsoeuer is corporall (whyleſt they belong not to his kingdome) yet muſt the world & the Deuill let it alone, and not do al things as pleaſeth them, seeing the haires of our heade are numbred: as we haue an example thereof, Math, 8. that the deuyll without christs leaue could not go into a filthy Swine. And such doe the Hiſtories sufficiently shewe. But the right

right guard and protection of vs Christians, goeth inwardly to the heart, which God with his holy spirite & word putteth into vs, & day & night kepeth vs, that sin grow not quite ouer vs and that sathan be not to mighty for vs.

Of such gard speaketh he shortly after. The sin of Iacob shal therby cease, that is through the Crosse God defendeth against sinne, and mortifieth the olde Adam.

Many a one lyeth in his bed, which if he were well, would do all mischiefe Many a one hath an other assaulting, which driueth him to

to Sermons and Prayers, and to amendement of his life, which if that were not, wold care nothing at all for God or his word.

Against such assaulting should we earnestly thinke vppon this defence of our our Lord god, for the world doth not see it, and the christians also sometimes doe forget it in their neede, and thinke God doth not regard them, hee hath forgotten them. So did Dauid comfort himselfe, Psalme, 32. Thou art my defence, thou wilt keepe me from sorrow.

A prayer.

O Lorde thou képer of Israell, which doest neither slumber nor sleepe, and hast promised to thy faithfull, which lift vp their eyes towards heauē to thée, & tarry for thy godly grace, comfort and helpe, that thou wilt kéepe them day & night in their Tribulations, and with the comfort of thy holy Spirit, wilt mollen their harts and graciously accept of them, which is easie for thée to do. I pray thée let me not forget thy warding and watching in my aduersitie, nor be weake in mine owne cause.

cause, that thou wouldest kéepe me from trouble. O kéepe me from all tribulation. O kéepe me from all euill. O kéepe my soule, and deliuer me, let mee not bee ashamed. O kéep thou my going in and comming out, both now and for euermore Amen.

II Against the other assaulting, God is our Enemy.

Esay, 27

With me is no anger.

Lament. of Ieremy, 3, chap.

The Lord troubleth, but he hath compassion againe, according to his great goodnes, for he vexeth not, nor troubleth man from his hart.

O God, whosoeuer could beleeue this, shoulde yet be merry, although hee were ill. But all sorrowes & complaintes come of this that we thinke God is Angry with vs Therefore hee giueth vs in Esay a pleasant similitude. I cannot be so angry with my Vinyard that is, with my christians: because I attende the same so diligently. It is a deare Jewell vnto me.

Therefore do I dresse it, I hacke it, I cut it, not that I hate it, but because I loue it, and will further it, that it bring forth fruit, which otherwise woulde not come forth,

for the, if I shoulde not in such sort hacke it, and cut it, for although it seme not frendly that the Hedger standeth ouer the vine with the knife, and cutteth it, hee hath the Mattocke in hys hand, and heweth it with all his might, yet is it but for the good of the Vineyard that it beare the more fruite.

So shall you my deare christians (saith the Lorde) vnderstand it so also, and hold it for a certaine that I loue you. Pro. 3, when I come ouer you with the crosse, with the Wine-hooke and Mattocke, cutte and hacke you.

you.

Another fine similitude, giueth he, afterwardes of plowing, 28. chapter, Harken with your eares, & hear my voice: when a husbandman breaketh and ploweth his field, it seemeth that he doth much harme, especially, when hee oftentimes in the yeare, yea three or foure times turneth it ouer, and ploweth through the same. Wherefore doth hee it? It goeth heere after the common Prouerb: The fourth kinde bringeth the fourth sheafe.

Therefore doeth hee not let it rest after plowing but

but when hee hath plowed throgh his field, he soweth it, then so soweth fayre and goodly fruit. So sayth the Lorde God, doe I also. I plow you with the crosse, & sende one thinge after another: nowe Pouerty, then Sicknes, &c. Which doeth greeue you, but it procedeth not of anger, as if I were your Enemie. It is done for your good, that the stones and stockes may bee roted out, and the ground made ready for fruit. Therfore doe I chastise you thorough right and doctrine.

Likewise doth Ieremy here also comfort, the Lord troubleth

bleth me, &c. for that is his worke, as the 4. Psal. saith. He dealeth strangely with his Saintes, hee throsteth them first into hell, and letteth them come into neede, before hee helpe them out: letteth one be first sicke, before he maketh him whole. But in such crosses and tribulations, dooth hee leaue them helpelesse? no, but hath such a hart as is full of loue and compassion. Therefore is he mercifull againe, according to his great goodnesse, and sheweth himself like a helpfull GOD, and beareth a fatherly heart toward vs. For like as a Fa-

ther carryeth a heart towardes his déere Childe in that he reſtrayneth him, to the end he come to gœdnes, and may ſée both ioy and honeſty in him: So is his hart towardes vs alſo, that he vexeth not, nor troubleth vs men from his heart, but that he may preſerue vs his déere Children, to his glory, kingdome, and euerlaſting life. Hereof haſt thou a fine Example on Joſeph which prayed along time, hee was guiltles & caſt into Priſon, Gód did not heare him ſo ſœne, elſe had he come home to his Parents, and bœne a poore Shepheard all his life

like time. But afterwardes God take pitty of his misery, released him of his imprisonment, and made him a great Prince ouer all the Land of Egypt.

So will God also do with vs his déere children, a certain time wil he leaue vs, to be troubled in misery: but afterwardes will hée accept of vs, and take pitty with his euerlasting mercy, will perfectly reioyce vs, preserue and bring vs to euerlasting glory.

A Prayer

O Lord God heauenly Father, which of thy fatherly well meaning, wilt

kæpe mee thy dære Childe heere on earth vnder thy rod. To the end I may bee like thy onely Sonne, both in passion, and afterwards in glory. I pray thee comfort me in my tribulations & crosses with thy holy spirit, that I dispaire not, but according to the promises of thy Sonne, doe take sure hold of this comfort, that the crosses of me & all faithful be but a litle, and that ỹ wilt with thy grace accept of vs againe in our troubles with euerlasting pitty, that euerlasting ioy may follow. That I through this hope, may with patience,

ence, ouercome all misfortunes, Amen.

Lament. of Ieremy 3.

It is a pretious thing for a man, that hee carry the yoke in his youth.

MAny a one dooth God lay his crosse and yoke vpon betimes in his young bloud and youth. Although our flesh & bloud do shrinke for it, and woulde gladly forbeare it, yet should wee knowe, that it is a costly thing for a man that he bee exercised frō his youth vnder the Lordes yoake, and bee rocked with the dēre crosse, for thereby teacheth he, not only to esteem much

of Gods helpe: But also to thank God from our harts, for his gratious care hath kept vs therby from so many terrible sins (which the aduersary in his youth did trouble him with.) And because he is from his youth, vsed to the Crosse, therfore is he patient, for he knoweth well, that he shall finde no better life heere. Therefore hath he his minde and longing to another World, and occasioned to pray vnto GOD, for the gratious comming of his kingdome.

For such and the like causes, will God preserue vs alwayes vnder his yoake.

For

For whē one crosse is scant past, there commeth sone another. And here must I tell an example of a Christian Pastor and Preacher, which sone after the beginning of ỹ gospell, did preach in the precinct of Weida. This honest and godly mā (without doubt) loued God and his holy word intirely, therefore was the deuil his sore enemy. And God the Lord through many afflictions did try his faith.

For first, not onely hee, but his whole Housholde, Wife, and Children, were taken with a long lasting sickneſſe of the French dis-

ease, on which his wife and Children died. Not long after the horrible Plague of Pestilence fell vpon him, in which sickneſſe the wilde-Fire kindled in one of his Armes, that he was forced to haue the same sawed off: And was afterwardes bereaued of his sences, that he was kept in chaynes. On whom God shewed himselfe so gratious, that he gat his Scences againe. But shortly after, whē he found himselfe very ill and weak, he called vpō his dēar God, with these and such lyke words.

O Deere God, I thanke thee for thy gratious helpe, and euerlasting redemption, which thou hast shewed to me poore sinner, through thy deere Son Iesus Christ, & let so happen vnto me, that thou mightst preserue me in the same thy euerlasting grace and mercy. O, how many tribulations & sicknesses hast thou laden vppon me, from my youth, hast visited me with the French disease & pestilence, hast let my wife and children die, sent the wilde fire into my arme, to be bereaued of my wits and memory, and hast giuen mee

the same again: O my deer God, what wilt thou doe more with me, and what is thy pretence.

Euen at that houre, as hee thanked his deere God for his euerlasting help, that hee had so hartily accepted of his soule, & yelded him further to Gods will and pleasure, without doubt for dissoluing of this life, praying with Saint Paul with his hart, the falling sickness toke him, by means whereof, hee departed out of this life. But was perfectly heard.

As God now dealt with this Christian, in sending him

him one ſorowe after another: Firſt on his Wife, then ſhortly after on his Children, and his own body, &c. So will hee oftentimes do with his chriſtiãs in this life, frõ their youth and ſhall ſtand vs in good ſtead. For nothing can bee damnable to them which be in chriſt Jeſus. This ſame is ſomewhat a horror for our ſences to heare: but a Chriſtian ſhould yeeld himſelfe with patience to Gods will and pleaſure, as this Chriſtian man did. For like as the Lords yoke is a very coſtly thing, ſo againe, is it alſo a coſtly thing to beare the

the same with patience, and tarry for his helpe. Therefore whosoeuer is subiect vnder the Lordes yoke and crosse, let him heare learne with Dauid, to comfort himselfe, and to pray thus. O deere God, behold how I am heere in subiection vnder thy yoake, with many miseries and troubles. I know (if it be thy will) that thy right hand can turne away all. But if it bee not thy Godly pleasure, to helpe mee bodily (as thou knowest what is best:) then giue mee the comfort of thy Holy Spirit.

I

I reioyce and am glad, of thy goodnes, that thou hast respect to my miserie, & knowest my Soule in aduersity, Psal. 31. I hope vpon thee, for thou art mercifull. My heart reioyceth, that thou so willingly helpest. Therefore (O deare God) although thou kil me, and let mee die vnder thy yoake and crosse, yet will I not doubt nor dispaire of thy euerlasting helpe.

A prayer.

O Lorde Iesus Christ, the flesh is weake and vnpatient. O deare Lorde, burne, hew, strike, & plague me how thou wilt. I onely pray

pray thée for patience and méekenes, Amen.

III. Wherefore God layeth the crosse vpon vs. Es. 48

Behold I will clense thée, but not as siluer, but I will make thée selected, in ỳ furnace of affliction, for my sake will I do it.

WE poore Creatures haue often gone from God, and forgotten hym. Therefore it is néedful that hee cast vs into the melting Ouen, like vncleane and falsified siluer, to be clensed and purified, to the ende he may againe haue a pleasure and delight in vs. And so we deliuered from sinne, and

and come againe into the feare of God, may kæpe his word.

This is for all that, no euill thing, but the chiefest pretence and meanes, that God spareth thy soule, taketh awhile thy bodye, thy goods, wife and children, &c. Therwith he thrusteth thæ into the furnace of affliction that thou maist therby lern to acknowledge thy sinnes, to be sorry for them, to humble thy selfe before GOD, and pray for Grace, &c. whereas otherwise (if thou diddest not stick in this furnace) thou wouldst alwaies go forward in sin, and more and

and more fall into damnation. But now whilst thou doest conuert, God hath a liking to thée, and taketh thée againe to his mercie, for his names sake, that is, onely therefore, that he wil through Christ be mercifull vnto vs, to the end wee acknowledge his name and mercie, & prayse the same.

1. Corinth. 11

When wee are iudged hē shal we be chastised of ỹ Lord, that we be not damned with the world.

HEere doeth S. Paule shewe the cause why God doth lay the crosse vpon his people.

Hee doth the same, that we may attain vnto his holines. For it is certaine, if God should giue vs all that we would willingly haue, we should be safe, and haue no regard of our sins, neither thinke on the worde or prayer. But when all goeth ouer and ouer, and now one affliction, and then another happeth, then hath a Man cause to hasten, not only to prayer, but also to thinke how we with our sins, haue well deserued such correction. And therfore heuceforth to prepare our selues more earnestly, for amendment of our liues. As it is said in the

the Epistle to the Hebrews Our father in heauen doeth chastise vs, for our good, that we may attaine vnto his holines.

A prayer.

O Deare heauenly Father, who of thy well meaning and loue, to kéepe me vnder thy childly obeysance for obtayning of thy holynes, and to make mee selected, hast laide so manifold corrections vpon me. Take pitty on my soule, & come to helpe mee in these my afflictions, ocurrances and Temptations of the raging deuill. Deliuer my soule in this great néede frō the

the hellish dogs, Amon.

Lament. of Ieremy, 3.

It is a costly thing to be patient, and to tarry for the Lords helpe.

MAny men do often fal vnder the crosse, into Impatience, and dispaire, for they know not yet what good god meaneth towards vs, with the crosse, and this Impatience, is a great affliction of ỹ deuill, by which the vnfaithfull are brought, either to seeke meanes that be forbidden, or through dispaire (when a bad conscience meteth with it) do run their owne hart out, do poyson, drowne, hang, or kill themselues

felues, &c. for they haue no comfort in their hearts. It fareth with thē, as the prophet Micheas in 7. Chapter saith, When the day of thy Preacher commeth, they shal, not know what to doe.

Against such afflictions doth Jeremy heere strengthen vs. O (saith he) what a terrible and wofull thinge it is, when a man will not acknowledge, what a louing hart God hath towards him. Beginneth to be impatient murmureth against God, & dispaireth: against whych, if any do thinke thus in his hart, I know I haue a merciful God in heauen, who e-

steemeth of

of mee, as of other his deare children. And will through these my afflictions, sicknes, woes, and miseries, &c. put mee in mind of my sins, and admonish me to repentance that I may be more Godlie, and shal keepe me from sin These are precious and happy thoughtes, for they are the comfort of the Holy ghost, and woorthy to bee praysed.

For whosoeuer hath such thoughts in his hart, is patient vnder the crosse, seeketh helpe by GOD with prayer, and hopeth for the Lordes Gracious houre of helpe, & is of sure hope that

it will come, if not corporally, yet the Lord wil perfectly heare him. Therefore tarieth he for his helpe, with patience.

So did the Prophet Abacuk comfort, in the 2 Chap. The promise shall bee yet fulfilled in due season, and lastly come to light, and not tarry away, although she linger, tarry you, she wil surely come, and not stay.

A prayer.

O Heauenly father, giue me thy holy spirite to strengthen me, that I may bear thy wil with patience, that both in good and euill I may alwaies breake my wil

will: offer and mortifie my selfe, & not murmur against thée, although I thinke it goeth otherwise with mee, then I gladdely woulde. I woulde rather that it went alwaies after my will, that I might be without crosses but O Lorde doe thou thy will vpon me, and giue me obedience, and patience, in all Crosses and afflictions, Amen.

IIII. God will also deliuer from the crosse, 1, Corin. 10

God is trusty, who will not let you bee tempted aboue your ability, but maketh the temptation to get an end, that you may bear it

Here

HEre doth S. Paule encounter with two great afflictions which greatly hinder our faith, especially whē we grone & ly bedred.) The first, that we thinke ẏ crosse to bee heauy and too great, and feare wee must vnder it go to the ground. The second, that we see no way nor meanes, whereby we may be holpen, then we make acount we are vndon & begin to doubt and to dispaire. Therfore doth Saint Paul here comfort vs, why should you so dispair vnder ẏ crosse, you haue yet a true merciful God, which ladeth vpon no man more then his

ability

ability, yea hee himselfe giueth strength and power to them which be not able, and maketh the affliction a gracious meanes and end, that how heauy soeuer the same séemeth, that yet those which are his, do go through with it, and beare it. For ỹ crosse is to a christian but a slight burthen, and a light yoake, Matth. 11. vnder which the Lorde himselfe did put hys godly arme, neck, and sholders, and wil comfort them as he promiseth, Esay, 51, 1, euen I, am your comforter, &c. And how long or endles the crosse séemeth to our vnderstanding, yet shall there

bee a happy end, and but a smal thing, as the Lord himselfe reckoned his suffering that it was but little, Iohn 16. So also the Lorde God comforted his Christians. Yet a little while, then shall my anger for thy sins, & my displeasure haue an end. Esa. Here doth the Lord gyue a fine comparison, Iohn 16. of a woman in Childbed, with whom it séemeth also, as if the crosse were importable, both mother and child must go togither. The poore woman can doe no more, but yeilded hir self in such smart and deadly paine vnto gods will and pleasure, and saith:

Whe-

Whether I liue or die I am the Lords.

Now when the paine is at the greatest, and no power more to beare: behold it goeth then after the common prouerbe. Where mans helpendeth, ther Gods help beginneth. It is but for a little time, and then instéed of Death, two liues are brought into the world, and the womã thinketh no more on the paine, for great ioy that she hath brought a merry byrthe into the worlde. Likewise shoulde wee also comfort our selues, that it is but a while, then shall Gods helpe be shewed vn-

to vs, and instéed of sorrow, ioy & comfort shalbe found.

A prayer.

O Thou most true and good Lord, God, and Father: Giue mee for thy sonne Iesus Christs sake, through thy holy spirite, a strong trust in thée, that I may warrant my selfe, and goe through with all the afflictions of the crosse. And stedfastly beléeue (although the crosse, to my thinking and al mens reason séemeth too heauy and importable, and withall endles,) that it presse me not downe, but be vnto me a light burthen, & a light yoake. And thou wilt lend

lend me ſtrength and ablenes, in putting to thy holie arme and helpe, to beare it vntill I (through thy godly helpe) ſhall with patience ouercome the ſame, and that thou wouldſt ſend me a happy end, and houre of helpe with Grace, Amen. Rom. 8.

I am aſſured that the ſuffrings of this time, are not woorthy the glory of God, which ſhal be ſhewed to vs.

HEre S. Paul putteth al the miſeries of mankind togither, what name ſo euer they haue. All diſeaſes, Plagues, ſickenes, croſſes, and paſſions. Alſo how heauy and great, ſuch woes

miseries do seeme vnto vs, and saith. If all the troubles of this worlde were heaped together: yet were all much too slight to be compared to Gods glory. Why wilt thou then complaine so much ouer troubles, & mans miseries. It is but a little time, and then shall followe to euery Christian beleeuer, an vnmeasurable and euerlasting glory.

Heere in this life, let no man thinke, that it will bee better with him, as Christe himselfe sayth. In the world you shall haue troubles, &c. For we are here in the Deuils house. If thou hold not with

with the hoast, thou shalte haue small fauour in thy lodging. Many a one thinketh hee will go to another place, and flée away frō the mischiefe, but whereſoeuer he commeth, he findeth the hoſt at home. Loke what great daungers S. Paule indured. 1 Cor, 11. But the hope of the euerlasting life, and glory to come, carried him through that with patience he ouercame all.

Howbeit, it is true, that no eie hath ſéene, no eare hath hearde, nor euer came into the hart of man, what ioyes, habitation, and glory is prepared for christians

and shall be reuealed vnto them.

So is it most certain, that they shall haue holy, cleare, Immortall, and powerfull bodies, and therefore néede not feare any human miseries, death nor Deuill. And all these great giftes, shall they haue thorough Christ for euer, all shal be Gods, & inough: A poor scabbed boy or wench, a poore scholler, a despised begger, &c. which putteth their trust in Christ shall haue more, & bee more richer, then all the Emperours & Kinges in this life, for they shall possesse the euerlasting glory, in whych the

the Lord Jesus Christ shall crowne them with his vnwithered garland of honor to euerlasting, heauenly honor, as wee vse to set Garlands on for an honour. All worldly honour shall be but childrens playe, towardes such honor and glorie, for there shall the Christians in glory bee like the sonne of God himselfe, yea, Lordes ouer all Tyrants and Persecutors, ouer the holy Angels, who shall be their seruants, shall stand about thē and waite on them.

And shall in such honour and glory, haue a mery, constant, and quiet conscience,

where no misfortune more, shall ouerthrow our ioyes, & withall euerlasting righteousnes, Innocencie, and saluation. Of which glory we all should comforte our selues in all our afflictions, then may we through such hope with patience ouercom the crosse.

So doth S. Peter comfort vs. You shall reioyce in the Saluation, who were a small time in sorrow. Item Saint Paule, 2, Corinth, 4 Our small and slight troubles maketh aboue all measure, exceeding glory, for we look not vpon the visible, but vpon the inuisible.

A prayer.

O Deare heauenlie Father, I acknowledge, that I for my sinnes sake haue well deserued, al woes and human miseries wherin I sticke, besides euerlasting punishment. But I thank thée with al my hart, that thou hast through christ redéemed mee, from such euerlasting woes, and do beléeue that these my sorrows and troubles are but small and that vpon the same shal folow to me, and to al faithfull and euerlasting, and aboue all measure, an excéeding glory. I pray thée that thou wilt preserue mee, in this

this poore troublesome life, which is so full of great woes and miseries, through comfort of thy holy spirit, in sure hope and patience, to thy euerlasting honour and glory, for thy deare Sonne Jesus Christs sake, his redemption, Death, Power, Resurrection, life, and glory, Amen.

Set thou thy cause on God indeed,
He will the helpe in time of neede,
For he that God doth trust,
Speed well alwaies he must:
Help thou Lord God euery where,
The Body here, and the soul there.

A COMFORT

againſt the feare and terror of death and *the Graue.*

BEING

An Expoſition of D. *Martin Luther, written a little before* his end.

Iohn, 8.

Verily, verily, I ſay vnto you, if any keepe my word, he ſhall neuer ſee death.

HOwe incredibly is this ſpoken, and againſt manifeſt and daily experience, in that we ſée one carried away, and buried.

Yet is it true, when a man ſéeketh after Gods woꝛd with his heart, beleeueth on him, and bppon the ſame ſléepeth oꝛ dieth: Hee ſinketh and goeth hence, beꝛe he right ſée death, oꝛ beware thereof, and is foꝛ certaine ſaued by the woꝛd, in that he beléeueth and determineth to depart frō hence, therefoꝛe ſhould we Chriſtians not be affraid of death,

Ioh. 5. Verily, verily, I ſay vnto you, hee that heareth

reth my word and beléeueth on him that sent mee, shall haue euerlasting life, & not come into Iudgement, but shal passe through death vnto life.

THis may bee called an excellent comfort, and ratified with a solemne oath that wee Christians when wee onely beléeue in Iesus Christe, and that the father sent him for our righteousnes, then néed wee take no care for dying, nor be afraid of damnation, but doe passe through this temporal death to euerlasting life, that is: so soone as we are deade before all mens eies, we are in the twinck-

twinckling of an eie, with God in euerlasting life who would then feare to die? O vnbeliefe, O Original sin, that thou shouldst so hardly beléeue so many promyses, so many myracles, and such solemne oths of the true son of God made vnto ỹ saints, & children of Christ. Io, 11.

I am the resurrection & life, he that beléeueth on me shall liue, although hee die, and who liueth and beléeueth on me, shall not die for euer.

IN this saying the Lorde teacheth vs for what cause death is no death to vs, but a

a beginning of eternall life, for our Lord Jesus Christe liueth, and is the resurrection, and the life, because we are members of Christs body incorporated to him in holy Baptisme. Therefore shall wee liue with him forever, so sure, as hee beeing head liueth: onely that our life is hid with christ in god. But when christ our life shal appeare, then shall wee also appeare with him in glorie, Colos, 3.

O Lorde strengthen my faith. 1, Thes. 4

For if we beléeue that Jesus Christ is deade and ryssen, so shall they which slæp through

through Christ be caried away with him, &c.

1. Corin. 11

Behold I tel you a mistery, we shall not al sleepe.

THe holy Ghoast hath a strange speech, which calleth (what ỹ world nameth dying) a sleepe, and the dead sleeping. With these words doth the holy Ghost declare vnto vs in a familiar comparison, that the Death of Christians is no death, but a life, and describeth to vs the temporall Death of the faithfull Christians, after ỹ friendliest maner.

For as there is nothing more dearer or pleasaunter to

to a ſicke bodye vppon the earth, then a ſweete ſléepe, when hée ſtretcheth himſelf in his body, and tumbleth himſelfe certaine times too and fro vpon his bed, and féeleth griefe, as if a mans head did ake. But before he be aware, a ſofte ſléepe falleth vpon him, ther ſléepeth he, and knoweth not how, or whē: he heareth nothing nor knoweth any thinge, ſléepeth away both thundering and lightning, neither can tel how long hee hath ſlept. When he awaketh, his wearines and ſickenes is gone, and hee is as if hee were new borne, which e-

uery

uery one hath tryed oftentimes in his slæpe, so sayth the Lord, is it also with the Death of euery Christian. When wee haue wrought our selues weary on earth, and haue suffred and liued, and oftentimes tolled our selues to and fro, vpon our groning bed, by reason of our bodily sicknes (for christians must also for their sinfull flesh sake, haue their bodily sicknes and griefe) then when in the last combate the sinfull flesh & bloud is killed, and the hart hath yeilded it self prisoner, that we may be spun newe and holye (which is not done with-

without griefe, a ſweet ſléep commeth vpon vs, where all griefes and afflictions do ceaſe. There a Chriſtian knoweth not how he fell aſléepe, he is not aware of any death, nor knoweth of any, but liueth in GOD, and in this ſléepe ſhall wee ſléepe out all ſinne, defects, miſeries, ſickneſs, woes, & neceſſities, and ſhal awake at the laſt daye, and riſe againe, in a new, holy, ſpirituall, immortal, effectual, and clarified body, and ſhal beholde God and his glory face to face, and whole chriſtendom in euerlaſting ioy. And although one haue ſlept

fiue thousand yeares vnder the ground, it shall be as if he had slept but an houre, as the Christians in old time, were wont to describe vnto children, and to the simple, with example of ỹ 7 sléepers With these words shoulde wee comforte our selues against the feare and bitternes of death, whereas wee also beléeue, & with Simeon do sing with peace and ioy, I hence departe, in Gods wil comforteth my heart, quiet and stil as God hath said, death is my sléepe am not affraid.

O Mercifull GOD and Father, I pray thee through

through thy death and resurrection of thy Son, when I haue liued and groned mee weary, and that my houre is come: graunt mee a swéete slépe, and take my Soule into thy handes, Amen.

Daniell 12.

Many which haue slept vnder the ground, shall awake: some to euerlasting life, some to euerlasting reproofe and shame.

THe Prophet Daniell vseth here to speake after his Euangelicall manner, & calleth death also a slépe. As Christ speaketh of the illuminate Scholemaysters

ters Daughter. The Maiden is not dead, but sleepeth. And nameth Death a slæpe. And without doubt the Holy-Ghost had respect here, to the Death and resurrection of our Lorde Jesus Christ, by whom all power is taken away from death. Esay 25.

Therefore should wee Christians remember such friendly, kind, and comfortable speech. That we speak not iestingly of the death of them that sleep, as the wicked & rude people do. He is gone into the old World: Hee is gone into the olde Market: Hee is at Troes: His

His spoone is fallen down? No, it is called fallen asleep. Saint Paul nameth it a departure to be dissolued. S. Peter to put off his Tabernacle, &c. But in what manner such sléepe is, can wee not perceiue or vnderstand more then of temporall sleep, know we perfectly. As for Example, in the Mothers body, the Mother knoweth nothing till it stir. So wee in bodily sleepe can do nothing, what can wee know of the sleepe of the holy Ghost. But Christ instructeth vs that beleeue of such sleepe. Luke 20. They liue in God, saith he.

And here is to be noted, that not onely Christians haue their sleepe, but the wicked also. But it is an vnlike sleep, a soft and swæt slæpe against an vnquiet & heauy slæpe. As when one is sicke, he hardly slæpeth: but hee which is in health sleepeth soundly. But the vngodly do dream alwayes of the deuill, as ỹ rich man. Esay, 66. *Vermis eorum, non moritur*. But the Christians do rest in Christ quietly and peaceable, like a little Innocent Childe, which often sleepeth so soundly, as a man saith Like a yoũg hare. The same did Dauid acknow-

knowledge, therefore sayth he, Psalme 4. I will lay mee downe and sleepe quietlie: for thou onely O Lord makest me to dwell in safety.

From such sleepe shal be also a waking to all them which beleeue on Christ, haue holden with his Holy word and Sacraments, and they shall bee comforted. They shall rise againe to euerlasting glory, & receiue the euerlasting Garland of honor, the heauenly, euerlasting, & immortall crown, & escape euerlasting iudgement and shame.

But the vngodly which haue doone euill, forgotten

the couenant of their Baptisme, and not beleeued on Christ: they shall awake to euerlasting reproofe and shame.

A fayre similitude of both resurrectiõs haue we, Gen. 40. on Ioseph, the Butler, & Baker. They were al three layd in Prison, and came to liberty againe, which signifieth the Resurrection. One of them was set free, came to honor, and to his office againe. The other was also quit of his troubles, but commeth to the Gallowes. Ioseph signifieth our Lord Iesus Christ, who was also put into this Prison, but guilt-

guiltleſſe. The Butler ſignifieth all honeſt chriſtians which acknowledge theyr ſinnes, and with harty repentance and ſorrow haue beléeued on chriſt, they ſhal at the latter day bee placed with him in euerlaſting glory. The Baker ſignifieth all the vngodly. They ſhall bee alſo quit of their Priſon (that is their Graues) but to euerlaſting damnation.

Surely, ſurely, the graue is a very ſoft reſting bed for Chriſtians, which the Lord Jeſus hath before warmed for them, that they néed not be afraid thereof. Therein haue they a good, ſoft, and

quiet slæpe. There shall they alwaies dreame of the Vine. For the Vine signifieth Christ, and the Grapes the swæte doctrine of the holy Gospell, as in Mathew. 7. appeareth. Doe men gather Grapes on Thornes? Ioh. 15. *Ego sũ vitis vera, &c.* There dreame the Christians in death and Graue, alwayes on the Lord Jesus Christ, and of his swæte Doctrine. And in such soft dreames, rest they so soft: that they thinke many thousand yæres, bee as though they hadde scant slept an houre.

But the Baker, that is, the

the vngodly dreameth alwayes of the Deuill, and how the Birdes do eate his Bread out of the Basket. The Birdes are the deuils, which eate away GODS word frō him. Such eating & gnawing must they fele for euer, whereof we haue a similitude, which our Elders fained of Prometheus, that the Eagle did eate out his heart, and the heart did grow within him againe, and the eating neuer hadde end. The same do the wicked fele, as the wofull tragedy of the Rich man sheweth.

That there is two resur-

rections, whereby all men may direct themselues, God causeth to be preached vnto vs in ỹ time of grace. Therfore, whosoeuer will escape such euerlasting knowing eating consciences, hellish paine and torment, let him take hold of the swéete doctrine of the Holy Gospell, and in the sacraments, put therewith comfort into his heart, trust, and beléeue, as Gods word doth plentifully shew him, for so it must be, as Christ very comfortably promiseth, Mark, 16. Whosoeuer beleeueth & is baptized, shalbe saued, Amen.

O

O Euerlasting God and Father, which art not a God of the dead, but of the liuing. For in thée doe all they liue, which rest vnder the Earth in theyr Chambers.

We pray thy fatherly goodnesse, that thou wilt not let the thinking of Death, or of his sting, be a feare vnto vs: But wilt through grace of thy hole Spirit, kéepe vs in right faith of thy deare Son, who is the truth and life, and giue vs a good conscience, that wee may liue christianly, and depart happily out of this vale of misery, sléepe in peace and ioy,

and rest quietly, vntill thou open our Graues. And thorough the sound of ỹ trumpet, be waked again to life, through Jesus Christ our Lord. Amen.

1. Cor. 15.

It is sowed a naturall body, &c.

HEre the Holyghost viseth another worde, & calleth dying to bee sowed, which is a friendely similitude, wee are the wheate cornes (as Christe himselfe saith Iohn 12.) Now as the sæd which the husbandman soweth in his fielde is not lost, but more safe in the fielde then in the barne or corne-

Corneloft, and groweth vp againe more glorious and faire, and bringeth much fruit. The seed reioyceth also, that it shall bee sowed and buried vnder ỹ ground in his bed, to the end it get a fayre new Ornament.

So doth Almighty God sow vs in his fielde, not that we should be lost, or any harm done vnto vs, but that we should grow vppe, when the right and euerlasting Spring and summer shall come, and the euerlasting sun of the East shall shine from aboue and there shall haue a new heauenly glory, and bring much fruit where-

wheron God the holy Trinity shall haue euerlasting ioy and pleasure. Therfore should we not be afraide of death.

A prayer.

O Lorde Jesus Christe, come and sow vs and our children in thy Churchyard, that we neuer nede to be affraid for any troble, ned, warres, or harts sorrow, Amen.

Luke 2. The olde man Simeon singeth.

Lorde now lettest thou thy Seruant, depart in peace.

THis olde Christian Simeon, calleth death a departing in peace, whych is

is also the saying of the holy ghost, for ther is nothing in our whole bodye vppon earth, but vnrestfulnes, & disquietnes one after another. But when our Lorde God shal go out of this vale of misery, & come into our euerlasting Countrey, then come wee to peace, who wou'de not then once haue also such peace, and rest.

Phillip, 1.

I desire to depart, or to bee dissolued, and to bee with Christ, which is also much better.

HEere S. Paule calleth death a dissoluing or a departure, for here we are bound

bound to the sinfull flesh, to paines and labor, and cannot sooner be quite thereof, then thorough the vppie houre.

2 Pet, 1.

I know that I shall quickly put off my Tabernacle.

Saint Peter nameth deth here, the going out of a poore, ruinated, sinful, and wofull habitation, and to be remoued into a glorious Paradice, or to putte off an olde worne gowne, and to put an immortall and heauenly apparel, whereof we ought by good reason to reioyce. Esay, 26

Go hence my people into a

a chamber, & shut the doore after thée, hide thée awhyle til the indignation be ouerpast. Esay, 57

The righteous are plucked awaye from their misfortune, & they which haue wandred righteously, doe come into peace, and rest in their chambers.

HOw frendly and ioyfully speaketh the holy Ghost of the death of Christians, and giueth the same fiue beautifull names.

First, Dying, he calleth going into a Chamber, to go into a pleasant Parlour, as oftentimes a man buildeth a pleasaunt rome himselfe,

himselfe, where he woulde willingly be alone, and bee quiet from his children and houshold.

Secondly, he nameth death hiding one awhile, til Gods wrath and punishment bee ouerpast, as when one stãdeth vnderneath for foule weather, or hideth his daughter, when an Army passeth thorough, so doeth the Lorde God lay vs vp, that no misfortune hurt vs.

Thirdly, death is called, plucking away from misfortune, for when God will punnish the world for their sinnes, he taketh firste his christians away, gathereth them

them together, remœueth them into a place of safetie, that they be not hurt.

Fourthly, It is called, departing in peace, as Simion did.

Fiftly, Resting in their chambers, for else vppon earth, will be small rest or peace.

But the Graue of the Christians hee calleth our chambers and resting beds wherein no man shall disquiet vs, or awake vs, nor any man can driue vs out.

There woulde many a one also haue gladly a resting chamber vppon earth, and Buildeth often wyth great

great charges in quiet places, where hee heareth no knocking or running, especially when he is ſicke, but all to no effect, for on earth is no ſuch ſleeping chamber to be had, we are awaked with care, ſorrowe, neede, woꝛld, and Deuill.

So are our chambers vpon earth but hyred chambers, although wee haue bought them, we know not when we ſhall goe fooꝛth of them. But the chambers in ỹ Churchyard are quiet, & our owne. There ſhall no care, ſickenes, noꝛ Deuill, make vs vnquiet, neyther ſhall any man dꝛiue vs out, til

til the Lorde Jesus awake vs to euerlasting life.

This is comfortably and ioyfully spoken of the death of Christians, and of the Graue, he that beléeueth it will be glad from his heart for the houre.

Phillippians, 1

Christ is my life, and death is my gaines.

SAint Paule giueth death here, a fayre name, hys greatest and best Gaines, for there hee layeth in Exchange a mortall, nedeful, defectiue, sinneful, weake, sicke, and vnperfecte bodie, and taketh for the same again,

againe, for vsury & gaines, an euerlasting, Immortal, Holy, Strong, and Spirituall body, which may bee called a gaines, who would be affraid to die.

Psalm, 116

The death of his saints, is pretious in the sighte of the Lord.

BEfore the world and our fiue sences, nothinge is more horrible nor terrible, yea, nor more dishonourable then death, and a deade body.

But before the face of God, the death of Christians is the fayrest reliques. Gen, 15 God saith to Abraham. Thou

Thou shalt go to thy Fathers with peace.

HEre God himselfe nameth Death a going home into his Country, and to come to his Parents and friends. And withall vpon the iourney to be conducted with peace.

As a Childe that hath bin long amongst strangers, reioyceth in his hart that hee may once go home, so shold wee also reioyce when our deathes houre approcheth, that we may goe home into our euerlasting Countrey, and with all Christendome, haue an euerlasting nuptial day and ioy.

Gen.

Gen. 25.

Abraham was gathered to his people.

SO speaketh the Holy-Ghost of Abrahams death. For hære on Earth we are amongst a sort of euill degenerated people, w̃ whom we shall bee plagued and martyred, as the Children of Israell were of the Ægyptians, and of they⁊ Taske maisters.

This sentence of Holy Scripture, should wee conceiue and kæpe: wherwith we may in dãgerous times learne to prepare vs, and to comfort our selues. And pray with our heartes for a happy

happy houre. And when we ſée death before our eyes, or thinke thereof, not to bee afraid.

Upon theſe ſentences out of holy Scripture, haue the honeſt Chriſtians alwayes had godly wordes, wherewith they haue comforted themſelues againſt death. Of which wée will rehearſe ſome.

Cicely, a godly Chriſtian woman of Rome, when her kinsfolk would perſwade hir, ſhe ſhould deny our lord Jeſus chriſt, & what ſhe ment to make ſuch light account of her body and life, ỹ higheſt treaſure and beſt pawne we

we haue? She answered, if it had concerned onely our life, we should not willingly lose it. But I beléeue another better life, which lasteth for euer, of which Iesus Christ hath preached vnto vs.

This true Mayster and Confessor of the true Christian fayth, did take hold on the right comfort. She was not afraide of the horrible death, for shee knewe that this temporall death was a beginning of euerlasting life.

Item, whereas we Christians do say, and confesse. *Miseria hominis moritur, non homo.*

homo. That is, Of a Christian dyeth nothing but his wars and miseries. He dieth not. And it is true. No ioyfuller houre can happen vnto vs Christians vppon Earth, then ỳ happy houre of death, for in the twincklíng of an eye, all our woes and miseries do cease. And euerlasting rest and saluatíon beginneth. O Lord Jesus christ help that my faith diminish not.

Also we read of an old father which praied euery day O Lord let me dye, that I may cease to dye any more. For while wee liue in this world, wee feele euery day

incessantly, deathes sting and sickneſſe, but when we are dead in the sight of the world: then do we first liue, and neuer to feele any more, either danger or death. For our temporall death is an end of death, and a beginning of life.

Item, whereas the christian sayth, without the knowledge of Christ: death is the punishment of sinne, but with the knowledge of Christ, death is a remedy of sin: that is, although it be true, that the temporal and eternall death bee a punishment of sinne, Gen. 3. And sheweth vs GODS wrath-

wrathfull indignation, Psa. 90. yet whosoeuer acknowledgeth Christ, to him is temporall death, the best remedy for sinne, whereby finally sinne is scoured quite out of our flesh and blood, body and soule, that we neuer sin more.

Therefore we should (by good reasō) be glad of death, that we may bee once rid of that shamefull sinne, wherwith wee are plagued and tormented day and night. As Saint Paule cryeth out ouer this prosecuting sin. Rom. 7.

Now as honest Christians doe out of Gods word

for their comfort, spoken friendly and familiarly of death: so haue they also giuen comfortable names to the graues, and to burials.

Prudentius calleth ỳ graue our Lord GODS Jewell-house, wherein he hath his deare Gold and Reliques, and halloweth the Ashes & Bones of his Christians. And will at the last day demaund them againe by waight.

The holy Scripture nameth the buriall place, a house of the liuing, who dwell there aliue indeed. All other dwellinges vppon earth, (although they build-

ded

ded of pure Cypres & Marble: yet are they but Pesthouses wher men do sicken and dye.

Onely the graues of christians are the houses of the liuing.

The Latine Church calleth the Churchyard a slæping house. The Dutchmen call it Gods fielde, wherein God soweth vs, as hath bin said before.

Besides all this, Christ our Lord was buryed, hee hath hallowed and warmed the graue for vs, and left his linnen cloaths therein. And the holy Angels dwel in the Graue, do watch and kæpe

vs in our resting bed.

Now he which is so instructed in Gods word and beleeueth, desireth frō his hart to be out of his groning bed and sorrow, and to be in his resting bed.

Whereupon the Lord Iesus Christ help vs, through grace of thy holy spirit. Amen.

Rom. 14.

Whether I liue or dye I am the Lords.

A Prayer.

O Lord Iesus Christ, all they which are baptized in thée, are Baptised in thy death. I am baptized in thée, therfore am I also baptized

tized in thy death. I will w̄ thy helpe dye merrily and willingly, hoping that as I haue bene partakers of thy troubles, I shalbe also partaker of thy glory.

O Lord Jesus Christ, thou hast prayed vpon the crosse, Father forgiue them: So Lord doe I forgiue all that haue done against me, that thou mayst pardon me of al my sins.

O Lord Jesus christ, thou hast called vpon the Crosse, My GOD, my God, how hast thou forsaken me? Lord leaue me not at the point of death.

O Lord, thou hast sayde

vpon the Crosse. Father, into thy hands I cõmend my Spirit. **Euen so Lord doe I commend my poore soule into thy hands. Amen.**

Psal. 31.

Into thy hands I commit my spirit, thou hast redéemed me O Lord GOD of truth.

An Epitaph of Gasper Huberin.

Oh a Sinner.

Borne, liued, & dead am I.

Christ my Lord.

Renew, forgiue, and wake me vp.

I am faithfull.

Preserue, make cleere, & saue me

Psalme

Ptal, 4.

I laid me down and slept quietly, for thou onely (O Lorde) helpest mee, that I dwell in safety.

¶ How we in the euerlasting life to come, shall see, and know one another.

I beleeue a resurrection of the flesh, and an euerlasting life.

When one preacheth of the resurrection of the dead, and hath heard howe the dead doe rise: There riseth a question amongst many, if we also in the euerlasting life to come, shal know

one another, as we do here. Of ỹ resurrectiõ is no doubt thereof are wee certaine ynough, & withall we know, that if any haue a defect or want on his body, that hée halted, were lame, or a cripple, & had not all his limbs, that the same shall be all taken away in the resurrection of the dead, and shall be altogether whole, and haue al his members wholy. But if wee shall in another life know one another? Hereunto doe the learned men giue this answere. Yes, we shal know one another here. Séeing that God will make the whole man aliue againe with

with flesh and bones: shall knowledge and memory be gone? Nothing at all.

Therefore shall you here learne, that wee shall know all, not onely those which we now know, but those which we knew not, nor in our life time had euer seene, ỳ same shall we see and know how to call them, and they vs againe.

The learned do also say, that the Christians shal not onely knowe one another, but the vngodly also. And the wicked shal know them whom they haue heere oppressed and persecuted. Sapience 5. There shall the wicked

wicked say with repẽtance, Are not these they, whom we haue mocked? O hovv are they novv reckoned amongst the Children of GOD.

I. Testimony of Scripture.

THe first prowfe, they take from Adam. You know that God made heauen and earth, with all the Creatures, and Adam was made last of all, Then God let all the Beastes passe by him, and when hee sawe them, he knew euery beast and his property, and gaue to euery beast his name, according to his property. As Adam now named them, so must

must they bee called at this present day: whilest Adam then in the naturall body, and before the fall, had such sharpe eyes, that hee could see the beastes in his hart.

As for example, as the nature and propertie of the Stork is, which hath a naturall borne loue to the old ones, that haue brought them vppe: should wee not much more in the new spiritnall body, which shall beare the Image of Christ, bee a thousand times wiser and know all. This is a right good Argument.

The 2. Argument.

This

THis is like ỳ first, that Adam knewe Eue, so soone as GOD brought hir to him, when hee had made her of his ribs, before God said one word to him. Therit is rightly said. *Ille est fœlix, qui potuit rerum cognoscere causas.* Therefore sayde Adam (according to the Hebrew speech) this is mercifulnes, she shall haue a true heart, and shall bee called Woman, &c. whilest Adam in his naturall life had such sharpe eyes: should we not much more in the spirituall and euerlasting life, haue much sharper eyes, that we know one another, and also

those

those which in this life wee haue not knowne: I cannot find any thought in me, to withdrawe it from mee, that it should not be.

The III. Argument.

THe thrid proofe, they take from Christ, when Mary Magdalen met him in the Garden (who was yet in her sinfull body) did quickly knowe him by his speech. And likewise the Apostles also, much more shal we know one another whē we shall haue pure clarified eyes.

The IIII. Argument.

CHrist layeth before vs, of the rich man & poore Laza-

Lazarus, which is no similitude, but a true Historie acted, although it be woonderful and strange vnto vs that in another life they shall both knowe one another.

In summa, There shalbe a right perfect knowledge, that we shall also know the high maiestie of GOD, and see him face to face, as Iob, comforted himself, Cap 19 I shall see God in my flesh.

And such knowledge shall happen vnto vs, as the custome was in olde time amongst our Elders, when they kept the hallowing of their Church, when all the frends

friendes and kindred came together once a year, which had in long time before not seene one another, as they vse often at Easter, & Christ masse to visite their good friends.

There are they knowne amongest the kindred: Is not that my Uncle? is not this my Aunt? are not these also my Cozens & Friends, so that they know one another with great ioy.

Then know, that at the later day, shall be the right renued day, & right Church Holli-day shall begin, wher all Christendome shal come together, make themselues knowne

knowen one to another, and shall bee an euerlasting Church-feast, a perpetuall Easter-feaste, and a day of eternall ioy.

These things shoulde a Christian remember, for they serue to this end, that many a one may be comforted therwith, when he must depart from a good friende, father or Mother, Brother or Sister, goeth far off, and knoweth not at his return, if he shal find them in helth

Or els in the time of mortality, when we should depart one from another then may one comfort himselfe, in thinking thus, I shal not yet

yet lose him altogether, I know that our Lorde God hath appointed a Churche-Holy-day, where my dearest Children, Brethren, Sisters and good Friends, come to me againe: There will we consult together forever.

The same is a notable comfort, when his Father, Mother, and kindred bee dead, that he be not discouraged, but know that they be but gone before him, and therefore it is called thus,

Comming againe, maketh me sure
That I esteeme not departure.

A Prayer

O Lorde Jesus Christ, which art the conductor of life, which thorough thy death hast ouercome euerlasting death in victory made sinne and death to be nothinge, and confirmest, with a double oath, that we which keepe thy word stedfastly in our harts, shal not see death eternaly, doest cõfort and promise to vs thy faithfull, that we shall bee for euer in the height of ioy and saluation where thou art.

Therefore wee pray thee from our hartes, O Lorde Jesus christ, that thou wilt thorough grace of thy holie spirit

spirit, preserue vs constantly in such faith, that thy kingdom may quickly com that we may bee deliuered out of this vale of miserie, that wee and our faithfull Children, Parentes, Brethren, and Sisters, all our kinsfolks and al godly people (through thy spirituall grace) may be brought one to another, as thou diddest bringe to the Widdowe of Naim, her deare son in bodily maner. That ỹ wouldst also (as thy word comforteth) graciously grant, that as Adam in state of Innocencie knew Eue, of whom he before did kno nothing:

And

and thou after thy holy re-
surrection, didst make thy
selfe knowne, that we lyke-
wise may see and know one
another in the highest Joy
of thy saluation, and to thy
laud and praise may consult
together euerlastingly, Amen, Lord
Jesus christ,
Amen.

FINIS.